

THE
MIDNIGHT CRY,

"Behold, the BRIDEGROOM comes!"

OR,

4151.41
1.27.
An ORDER from GOD

TO GET YOUR LAMPS LIGHTED,

Otherwise you must go into DARKNESS, where there will
be weeping, wailing, and gnashing of Teeth.

O, dear People! plead with GOD to make you ready. It is an
awful Day to stand naked before GOD, without Excuse.

THIS IS MY EXPERIENCE,

D O R O T H Y G O T T. ✓

L O N D O N:

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house, Kingstand-road.

M, DCC, LXXXVIII.

[PRICE ONE SHILLING AND SIXPENCE.]

WILLIAM T. GRY

WILLIAM T. GRY

AN ORDER FROM GOD

To get your LAMPS LICKED

Order of the British Museum, London



Order of the British Museum, London

THIS IS MY EXETER

DONOR T. GRY

L O N D O N

For the purpose of the British Museum, London

WILLIAM T. GRY

[PLEASE ONE SHILLING AND SIXPENCE]

THE
MIDNIGHT CRY.

DEAR FRIENDS AND NEIGHBOURS,

FOR so I address you, as from one end of the earth to the other; I am bold to say, here is a fresh invitation from God to you, "Come unto me, all ye ends of the earth, and be ye saved."

We are all fellow-travellers through this wilderness, or vale of tears, and there is no other in whom we can trust to convey us safely over the river Jordan, and bring us into the promised land, or heaven of heavens, but our dear Lord and Saviour, Jesus Christ. I was early convinced of this, (having my birth amongst the people in scorn called Quakers) and that there was no other way for me to obtain this rest, but by labouring in silence before the living God, who says, "Be still, and know that I am God." And I can tell you, these 'silent meetings,' as people term them, for so they outwardly appear to be, were the happiest moments I ever enjoyed in fallen nature; for this is waiting at Jerusalem for the Holy Ghost to convince us of our sins, and labouring in the vineyard of our hearts; for I found it great labour, with tears and supplications, that God would condescend to shew me myself,

as I really was before him, and forgive me: and I can say, I often found his living presence; and this light increased ~~to the pulling down of many strong holds,~~ and a work seemed to set forth, at the age of seventeen or eighteen: a great light of the ministry was brought to my view, and strong cries were raised in me to the Lord, that I might never be permitted to speak, unless he always spoke in me, and convinced me my inward work was done, and that I might ever be preserved from falling again; for I thought this ought to be the state of the ministers who preach as the oracle. At this time I had thoughts of learning to be a mantua-maker; I then thought I should have first days to go to meeting in, which seemed my greatest happiness: but having the small-pox very full, my sight was weakened; so concluded to take a place, and accordingly got one in a friend's family. At that time I thought myself fortunate, and much favoured in meeting with people I loved; but I am sorry to say, there was a deficiency in them towards their servants; for we ought to look on our servants as our children, teaching them to read the Scriptures; making some allowance for youth: for I can say, they often required two people's work of me, without paying me extraordinary; and this they will find to be no better than a robbery, when they bring their deeds to the light. Oh! this is hiding their candle under the bushel, instead of being a bright shining light, that might enlighten others through the wilderness: it has caused many to stumble. O that all might consider, 'How have I sought the living God at Jerusalem?' Was this the case with masters and mistresses, there would not be so many Egyptian masters and mistresses: then, I believe, we should have better servants. Oh! look at the example, for here you must begin, every one looking over their book of *conscience*; bringing your deeds to the Light, which is Christ, and waiting till he shews you your deficiencies: but not doing this, "darkness hath covered the earth, and "gross darkness the people." This will be seen in the following letters, which are annexed, because the person to whom they were written had not strength to hand them forth, that you might have heard of, and known where to have found me.

I now find it my duty to give you this short account of my life, that you might see how I came by this knowledge, or message. Do not think I am about to condemn all

all the world, and excuse myself; no: for, as I said, we are all fellow-travellers in the wilderness of darkness. I have seen my own mis-steps as I have gone along; and this is my judgment, we shall all be judged according to the talents given us. It matters not of what name to religion we are called, so we do but labour to live up to what we are convinced of; and when we bring our deeds to the light, our Master will shew us what we were convinced of: by sinning we become darkened, and forget what we have been once convinced of. One instance of myself: I did not only think it wrong to marry out of the society, but said, they who did could not expect a blessing: for I had refused several offers out of the society. Consider the disadvantage friends servants labour under in this particular: they have set up the *golden calf*, and sold *doves*. Though a friend's family, perhaps your fellow-servants are not friends; which was my case: and they seldom like you to go out, except to meeting, and that no oftener than they can help. I do not say it is the case in general, though too much so, in that society. These things make servants weary of service, and even of their lives: and this is "eating things strangled in blood," for it makes them do any thing to get from under that bondage; so they fall into worse errors. Oh! what fathers and mothers in Israel! Do you wonder at the lower class of people, when those of education and fortune out-live their circumstances? Oh! I feel a heavy rod against this darkness. (Now for an account of my own going against the light.)

I formed an acquaintance with the footman, who (as he often expressed it afterwards, had said in his heart the first moment he saw me, 'Bless me! how much this person is like our family! she must surely be my wife!') by his obliging behaviour got into my company, and expressed he never could be happy without me. At that time I have cried ready to break my heart, unto the Lord to prevent it, and much wished to break it off, even till the week we were married.

I should have said I had left my place, and been persuaded by a sister to take a shop that was in the haberdashery and millinery line, in Shoreditch, which my suitor did not like, but said little about it till we were married. Now as it is the custom of that society to visit the party that marries out, according to custom I was visited: as

soon as they sat down, they told me of my error. I said, I knew I went against my conscience, and cried very much, for my heart was so broken down before God, looking to him for forgiveness, that I could not utter words; and I was brought to a low state of body. They came to visit me again, and I was ill in bed. After some time I grew better, and received a note from them to meet them at the week-day meeting: accordingly I did. I never can forget that meeting, for I can say my soul was broke down before God: I intreated him, on the bended knees of my heart, with bitter cries and groans that I cannot utter, to forgive me, and condescend to speak in me, that they might not disown me, as I believed they were his chosen people: and when we met after meeting, we had no sooner sat down, than they repeated how wrong I had done; and I as soon answered, without knowing what I was going to say, that passage in Scripture, "He that is without fault, let him cast the first stone." They soon told me it was vain for me to say so. I cried very much, and could make no further confession. The friends let me know I might write, if I had any thing further to say. I still wished a full answer from God, that he had forgiven me: I thought, what signifies man's forgiveness; as I had done wrong, I deserved to suffer. I intreated the Almighty to give me a sense that he had forgiven me, that I might ask to be a member: and I can say, glory be to the Name of my God, who condescended to give me a sense, "That the time is not yet come, but it will come, and when it is come, I will give thee a writing they shall not refuse;" but like poor impatient mortals, I intreated him for this writing: but O the great condescension of God that bore with my weakness! how shall I find words to speak of his Name, for his condescension to me, a poor worm! I was put off with a view that my business was not consistent with a plain friend, but comforted: "The time shall come which thou hast once had a view of." At this time I went into many deeps, and often for my husband; for as his life was not consistent with friends principles altogether, I often cried to the Lord, 'Are not these people thy people? thou canst convince these as easy as thou hast me;' but it was often shewed me, "The time of the harvest is not yet come:" so my mouth was shut from relating these circumstances to him, for I found him not the temper I expected, which I often thought was a judgment

ment on me; so I kept these things to myself, for he proved an Egyptian master: I found no other way than to submit, and to shut my mouth; doing the best I could, which was to work night and day, and which I did to the admiration of those who knew me. My mind was much retired to God to enable me to pay every one their own, and I can magnify his Name that enabled me to do it. I must say, that my husband was a very sober man, and spent very few hours out of his own house, nor never suffered me; that I can say, during the sixteen years we were married, we were very few hours apart.

Now a circumstance happened in the family which I shall be glad never to mention, if it please God: it was of such a nature, I could not extricate myself from it, without exposing to the world what I could wish had never happened; accordingly we concluded to leave that business, and go into the country; but I saw many reasons against that. O at this time I was almost overwhelmed, or sunk in the deeps. I had been so much tried with apprentices tempers, and my husband's, that I often said in my heart, 'Can there be a worse hell than this?' After being out of business some time, trying to collect our debts, found we must lose many if we left that neighbourhood, and to live without business, might spend more; so we concluded to take a wine vault, or liquor shop. I was persuaded by a brother, who was a brewer, that that business never would answer. Then I seemed bent on a public house, which seemed to stagger most of our acquaintances; accordingly I applied to my brothers; they persuaded me against it, laying before me the disagreeable life it would be, and proposed many other businesses, which I refused, without giving a reason why, for I knew my husband's deficiencies, which I wished always to hide from the world: accordingly we took a public house; the business laid chiefly on me; it seemed no hardship, if we got a living. My husband had in the other business often found fault with the women for not paying their debts; so now he experienced the men; for we found but very few we trusted who paid, especially single men; so that I must say, the men are much the worst, who ought to set us an example.

How ready is fallen man to find fault with others, and forget we all fall short of the glory of God; therefore we ought to labour to have an assurance "that the beam is
" out

"out of our own eye," that is, the darkness, then we should receive the Light, which is Christ, to speak in us; who binds the strong man, and spoils his goods, comes in and sups with you, and you with him; this is the lion lying down with the lamb, and this has been fulfilled in some, ever since Christ was crucified; no doubt, to me; but the evil spirit has persecuted them; and what is this but crucifying their Saviour afresh? so it is well to consider what spirit we are of, for if we are of Christ's Spirit, we shall do as Christ did; we should be meek, humble, charitable, and when we see a person commit evil, we should not condemn them, but say, 'O Lord, forgive them, because they know not what they do:' at the same time be thankful that you were preserved from falling so far.—Oh! I feel a heavy rod against those who pass judgment upon one another, without looking at themselves: O that is a very great darkness.

But to go forward: my husband was taken ill in the first month in the year 1785, and kept his room till the latter end of the fifth month; he had an asthma, and went through a great deal, but in this illness was much brought down; he cried to the Lord night and day; he expressed many feeling expressions, and often when I left the room, he said, 'Pray for me;' and I can say, my labour was much for him; and it was often brought to my remembrance, now is the time to speak of many circumstances that had been before hid, saying, 'Now his spirit can hear it;' which at different times I did: he seemed to take it very thankfully, and acknowledge them before God as truths, and favours bestowed upon him (though through me.) About an hour before he died, I asked him how he found himself; he said, 'I cannot find words to tell, or I could tell you many things: O I am in a sweet place of singing.' He seemed to leave the world as with rejoicing: I cannot say I was affected as many are at death, for my soul seemed taken up, or looking to God for a more beautiful situation than I had found in carnal man; and now I can say I have found it.

I should have mentioned, that when we had taken this house, I seemed very much distressed in meetings, and said, 'Surely I shall lose this light;' but the Lord brought many things to my mind, which encouraged me on: there appeared in my view two walls, as if they reached to heaven, and I said, 'Surely I am going into a dark entry:' I
cried

cried very much; it then appeared very light, and had many promises, and that I might do as much good as many public friends who were brought to my view. I can say, I often had sweet prayers pass through my mind, as I went about my business; and when the Lord's prayer was repeated in my mind, where it says, "Lead us not into temptation," I said, 'Suffer me no more to go into temptation:' then I thought I did not say it right, and strove to say it right, but still the same words presented to my view; then I stopped, and was desirous that the Lord would condescend to shew me the meaning of that alteration; then I had a sense given that I must say, "Suffer me not to go into temptation;" which often passed through my mind, and I saw in many remarkable things the hand of God to preserve me; for after my husband's death I had many offers made me to marry again, to all which I gave immediate answer, that I could not think of marrying. I petitioned God to preserve me from marrying any man, unless God had full possession in body and soul, and that I might be put into such a situation as that I might serve him night and day: so I wished to let my house as soon as possible, though to a disadvantage.

At that time I had a sister who lived at Tottenham-high-cross, who was in a decline; we had little hopes of her recovery; and I believe never two sisters loved each other more than we did; and being apparently released from the world, and knowing she sought her great Master, and being often confined to her room, wished me to come to her as soon as possible. I accordingly let my house, and sold all my furniture: I was very thankful to Providence for so many blessings I beheld be bestowed on me, for I often thought I had digged a pit, and fallen into it by that marriage; for I can say, I lived a life of mourning, or had sold my birth-right for a mess of pottage; but now I was comforted, I should return again, and this appeared to be the time: then I cried unto the Lord once more to accept of an unworthy prodigal, and bring me to that beautiful spot I had had many views of.

It appeared there was a great inside work to be done, before I could alter the outside dress: when people spoke to me of my dress, these words were always presented to my mind, "When the inside is clean, the filthy rags will drop off:" so I often said I could not find freedom to alter my dress as yet; which I believe some thought to be

be a whim; but the whitened sepulchres were often founded in my ears, in this time of mourning: I say sixteen years. When I went to meeting I durst not hold up my head, nor look to see who was in the gallery; for if I did not hang down my head like a bulrush, I was sure not to find the presence of God to my comfort; and when that was the case, O the horror I felt! I may say a rod of correction was held over me. I abhorred myself, and for days I cried to the Lord to forgive me that neglect, and condescend to meet me the next time; and I said, I never wished to hear a preacher, but what belongs to me: O Lord, water that seed, that it may grow. O I cannot find words to set forth God's praise! for sometimes I was so deeply engaged, or so low in the deeps, that I scarce heard more than two or three sentences, though by the sound of my outward ear there had been much said; but what I did hear seemed to rise often in a day, and I can never forget them; and now I find it my duty to mention them here, and my prayer is, may God water it in your hearts as he did in mine, for the work is his, and the fulness thereof; so besure you look not at the creature, for I am bold to say, the creaturely part in me is as dirt and clay, and I saw myself as a bare bone in the valley; and my Master, who says, 'Call no man master, for I am thy Master which am in heaven,' said, "I will breathe a new breath into thee, and put life in thee." And this will be the case when the Bridegroom comes to his temple, that is, our own hearts, and likewise our bodies; for he will take self away, and lead and guide us himself. You will find but one power in your body, (working at one time) that must be either the light Spirit, or the dark one: now if your lamps are light, when the Bridegroom comes, he will cause you to sing, "God and the Lamb for ever." I say, he will give you a power and words, as the angels in heaven, without taking any thought what you shall say; for this is becoming as the lilies in the valley; "they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." The first text brought to my mind was that of Jacob's wrestling with the Angel till the day light appeared: this was often brought to my mind; for as I was no scholar, and scarce ever got time to read, and till that time I do not remember reading that passage, it begun to work in me as leaven, and I said, 'O that I was as Jacob, who wrestled till the day-light appeared;'

appeared; and this went through as with sighs and groans, 'O that I may wrestle till the day-light appears;' and this continued for a long season. Then the woman of Samaria was brought to my mind, and I considered Christ as the same he was when in that earthly body, and was enabled to cry as with a mighty power to him, to give me the living Water, that I might not thirst again. I cried in this manner, at meetings and at home, for a long season; and at the same time that he would mend my cistern to hold that living Water, and that I might be in his hand as clay in the hands of the potter, that he would prepare me on the wheel a vessel to his honour. I often cried, 'Let not thine hand spare, nor thine eye pity, until thou hast made me what thou wouldst have me to be, for of myself I can do no good thing.' I can make no promise, for remember *self-will* is the devil, and he was a liar from the beginning; so we ought to shut our mouths, and consider what nature we are of. O man, bring thy deeds to the light, and know *thyself*; for in love I tell thee, it is time to be up, and be doing thy day's work, lest the night come in which no man can work. Your soul's welfare lays as near me as my own, and my prayers are night and day for you, as they were for myself.

I have told you that I had the world to fight with, in which I was helped by this consideration, 'These are the crowds we must pass through to get hold of our Saviour's garment;' then I prayed that I might pass through these crowds, making no excuse: then I cried, 'O that I might get hold of the hem of thy garment as with my right and left hand, and hold thee fast till thou hast healed me; O that I may be thine in deed and in truth.' These cries continued, and I seemed to gain much strength, for I had desired to be like Mary, who laid at Jesus' feet.—I cannot omit to mention how I received this seed: two women friends had a concern to visit the Peel Quarter, that is, the families and the outcasts who belonged to that meeting; and that being the meeting I belonged to when I married, I received that favour, which was the only visit I had from that society, though my husband and I always went to meeting when health and business would permit. They did not observe that saying of our dear Saviour, "Who, having an hundred sheep, and losing one, will not leave the ninety and nine, and seek the one?" O that was not the case with me. Men may well say, 'God

is not like man; and I with sorrow of heart and trembling say, that the golden calf has been set up in that society. I wish a thorough examination may pass through their camp, "Is it I;" for I feel a heavy rod as an earthquake that is coming to shake their earthen vessels, for "where much is given, there much is required." I cannot help saying, I thought this visit so great a favour from God, that I was often brought into tears, and a thankful heart to God, in begging him to bless them. I seldom went to meeting but that passed through my mind, and though so far apart, my soul seemed to salute them.

One thing I cannot omit here: when friends visited me for marrying out, they said what a sad thing it was to marry a footman. Must not that be a darkness, for people to despise servants, when they have had the best of their days? Do not you think God meant them to marry? Is this the wisdom of God or man? Now if you think me hard on you, wait on your great Master, and desire him to lay *self-will* in you, as in the dust, and then I believe you will see where I get these orders from, for I assure you it is not a pleasure to me.—I now address myself to servants: in whatsoever situation you may be placed, consider how you have served your masters; has it been with looking up to God to enable you to do his will, and not with eye-service? for you will be judged according to your hearts; for God judges the heart, but men judge the outside: "such as you sow, such shall you reap;" and if you have wasted your masters time, or substance, you must be accountable to God for it. If you do not labour to see *yourselves*, and get your lamps light, remember you will be "bound hand and foot, and cast into outer darkness, where there will be weeping, and wailing, and gnashing of teeth." May I advise you to leave all judgment to God, and petition on the bended knees of your hearts, that God would accept of a poor unworthy prodigal, and take the self-nature from you. Say as little as possible about other people's affairs; speak as little as possible after *bearsays*; but desire God to forgive you for your past follies, and strengthen you to do justly to your neighbours, and serve him in word, deed, and thought, that you may be his in the great day, wherein you must stand before God naked, or without excuse: and if you find prayers given you as you pass along, be thankful, for that is to the building of the temple. Be very observing

observing that you do not fall: this is having the strong man bound, and his goods spoiled. Do not murmur, though you may live in Egypt, for God will surely bring you into the promised land, if you will but lie at his feet. I can tell you, he is a good Master, and you will never repent of your labour: ask for nothing but for his will to be done in you, for God has heard the afflictions of the oppressed, and knows what you want before you ask; he only waits for your submission, before his coming down. Oh! the goodness of God is not to be expressed, for it can only be felt. I have often thought one was made to cross another; now I see reasons for it: the more you believe the Scriptures, and hear the Gospel preached, and become convinced, and acknowledge the truth in our hearts, then the devil comes like a roaring lion, and tries all our weak sides, to get the advantage of us; then he gets others to aggravate you, or gets you to judge somebody, or something to vex you, that you may murmur; and these bring darkness over your mind again. He makes people quarrel, and judge one another in their hearts; makes servants do wrong, or masters find fault without occasion. This is cracking one another's cisterns, so that they do not hold living water, and the work goes not on to the building the house for God to dwell in; for Christ declared he will not dwell in a polluted temple. If we consider rightly, and wish to be happy, or come to the promised land, we must all shut our mouths, and pray to God to do this work for us: we must look upon self-nature as nothing but the fallen angels who were turned out of heaven; the good Son is also put in our bodies, and bears all afflictions of body, sorrows of mind, and all affronts which the evil may be permitted to inflict; self-will having equal power given with the good Son: and remember, it was he was the subtlest beast in the field. Now do you think you do this willingly for a brother? Oh! let us look at ourselves, and abhor that self-nature in dust and ashes before the living God, who has so long borne with us.

Now as the Scriptures were acted, or fulfilled outwardly in the fleshly body, as Christ was in a fleshly body, and gave them as a command; so is he now in the spiritual body, as at the door of our hearts, ready to fulfil them in our bodies, if our proud stomachs would condescend to come down, and lay at his feet, intreating him. O

that I could persuade every one to retire into an inward silence, as from the world, as much as their outward business will allow for. "There was silence in heaven the space of half an hour." And this is the only way to hear and know the voice of the true Shepherd; for it is a sense, or small voice, but increases as you grow strong in faith, and self-nature dies, and that must be daily, till it is fully silenced; then Christ will arise and take full possession of your bodies. (This is my experience; for I do not declare a work that is not done in me.) Though many external religions, and many professors, in crying up their forms and their opinions, say, "Lo! here is Christ; or, Lo! there;" Christ says, "Go not after them;" for he is even at the door of your hearts, and if you will open the door by prayer, he will open the windows, and let in the light, that your work might be done in the day; for this has been a night season, yea, a night of apostacy, for the labourers in Zion; yea, the family of God have turned aside, and have sorely wounded the shepherds; their heads have been hung down like the drooping willow, yea, they have drank the waters of affliction, and eaten unleavened bread, because of the disobedience of the children, for they have gone after strange gods, yea, they have hewn unto themselves broken cisterns which would not hold living water. Oh! the horror I feel against *self-will* and covetousness: it might well be said, that "money is the root of all evil." O plead to God to make you willing, and give you strength to part with the last shilling, as good stewards, when your Lord comes and requires this at your hands: this would be a beginning to build the house, that his glory might come in and furnish it.

Oh! I cannot express the joy that I feel, and earnestly long for your coming into the same. Here is great encouragement: this is what I never expected in the fleshly body, nor ever received the least idea of from men or books, until the work was fully done in me, and I declared it openly; then I was brought to the letter, and a full light was given me, as a testimony of my work.

As I said my sister wanted me to come soon, so I left town without collecting my debts, or properly settling my business, which caused me frequent journies to town. After many times coming, though many debts in the former business, I seldom got more than paid expences. I thought

thought if I could not pay my debts unless these paid me, how it would have hurt me. O how I feel for the honest-hearted who experience this, and much more for those who are the cause of it, when they come to see their error, for all must come to judgment. Take a view of Christ's baptism; when he comes to his temple, "he will sit as a refiner with fire, and as a fuller with soap:" and Christ's command was, "Render unto Cæsar the things that are Cæsar's," even to the penny, "and to God the things that are God's," (that is, the glory) who enables you to pay it: but the great deficiency in the people is, they are not content with the humble situation God may place them in, who says, "Ask, and ye shall receive;" but how have ye asked? ye have asked amiss, to spend it on your lusts, therefore you must drink the bitter cup first, before you can receive this joy. O I cannot express the thankfulness of heart I feel to God, that he enabled me to pay even the penny, though many who borrowed money out of my husband's pocket, (for he was of a tender, charitable disposition, and could not see people sink under burthens, whilst he had it of his own) which made us have more debts than otherwise we should, and even those who borrowed would not pay me, unless I troubled them, which I believe I was not permitted to do for a wise end; and many laughed at me who were able to have paid, and had promised on their word; but what is their tree, when this is the fruit? "for every tree is known by its fruit." I was held up to think that I would not fret at what I could not get, and that I had sufficient, as I had no incumbrance, and had my health, which I was thankful to God for, as one of the greatest blessings he could bestow on us; and I never desired riches, though thought it my duty to seek after my own, because if I had more, that I could spare. I was always made willing to impart, and I can say, to the glory of God, that my morsel has been increased like the widow's cruse of oil.

Now my prayers and petitions were continually held up to God to carry on this inward work, to the building up of the temple, and that I might see clear I acted upright in word, deed, and thought. I saw it a nice point to act between masters and mistresses, and servants, and especially where mistresses are particular to have their work done their own way, as if their life laid in the out-ward

ward business of their houses, and perhaps a servant, though ever so willing to oblige, may forget, or by having a great deal to do, neglect things till another time, or think another way better.

Now masters and mistresses think very hard if servants do not observe their orders to a point, and forget at the same time that they are but servants; and if they did their duty in a morning, they would wait to receive orders from their great Master: that would be gathering their manna for the day: but not doing their duty, these things are permitted as crosses; and if darkness had not covered the heart, and *self-will* taken root in the ground, we should enquire of God the reason of these crosses; then he would open scenes which the proud would not like, for instead of eating and drinking, and rising up to dance, as round the golden calf, there would be a humble spirit, to visit the poor, and clothe the naked, saying, 'Be thankful to God for this.' O then we should not set ourselves up, or value ourselves of our families; for if we really see, this pride has no connection with the family of God. These things would draw people's hearts to God more than sermons; for of what use would a sermon be to a poor honest woman, with a family of children crying round her for bread, and almost naked. Do not you think that heart is humbled before God? and how much more would it be, if she saw you, as Providence, brought to feed and clothe them, and would accept of no homage, but say, 'Give the glory to God?' O vain men and women, who accept homage one of another, and stray from the living God! are you not sheep without the true Shepherd? are you not wanderers in the wilderness? have not you lost the right path? can you say, Christ, the Light, is your Guide? who has offered to go before you as a bright and shining light? O stand still and observe where you are, and beg of your Saviour to pull your feet out of the mire and clay, and bring you once more into the right road, by the way of the cross, for we cannot come in any other way than by command, and this is becoming as little children, desiring the milk of the word, that is, the *Holy Ghost*, the *Tree of Life*, whose leaves are for the healing of the nations: that, and that only, can convince us of our sins, and do this work for us. This is my Master's command, as with a rod held over me. If I was to write
half

half what I saw against that spirit of darkness, it would fill many volumes.

As we have all fallen short, it would be absurd in us to say, 'I have not done so bad as another:' make no excuse, but give God the glory for preserving you, and be willing to take hands, and say, 'Come, brother and sister, (for so we are in fallen nature) let us go up to the building of the house to God, that his glory may fill it;' and that he might make us all vessels to his honour, that every one may seek to him to teach them their part; for as there are many people, there are many different workmen required to the building and beautifying of this house, as there was to Solomon's temple, which temple was an outward type of this inward work or building; taking Christ for the corner-stone, for the Builder and our Maker is God; therefore we must lie at his feet, as with our mouths shut, till he makes us what he would have us to be; then he will bring us forth, and we shall show by our works, or by the works God has done in us, what part of the building our labour brings forth, till the house is tiled over, then the beautifying work will go forwards; for Christ (*the widow's Son*) will beautify and strengthen the pillars in Zion with branches of curious workmanship.

Now if you believe the Scriptures, do not say, 'The time cannot be yet,' so put it off till the night comes, when no man can work; then you will not have the honour conferred on you as a workman to help build this beautiful temple, this house to God. We poor narrow-minded mortals think if we had what we imagine, all would be well. I thought I knew my sister's temper, and always believed it better than my own, for we had lived six years together before she came to town, and I do not remember ever hearing an angry word from her; and I thought my temper brought under such subjection that I could put up with all tempers; in which I much prayed to be preserved. My sister's illness altered her very much; she expected me to contrive every thing she could like, without giving herself any trouble even to tell me what she liked. As she had no doctor, she read books, and took receipts from people, and prescribed for herself; and in such a case, I was loth to advise, for if it had not agreed with her, I should ever have blamed myself; for the love I had for her, made me often pray for her recovery;

very; which I found a *self-will* and darkness. I thought we should be happy if, please God, she was well again. I wished her to tell me in a morning what she would like for that day: she seldom liked what I proposed, and seemed so poorly, or too weak to tell me, though if another person spoke to her, she would answer them cheerfully. O this seemed a very great cross, as I was so desirous to please, and to do every thing for the best; and the more I strove, the more things seemed wrong. I did not mention this to my brother, nor to the maid, but kept it to myself, and thought it was her disorder; so used when I went to bed at night, to cry as though my heart would break, and pour out my soul to God to give me a sense to please her: then perhaps I have been encouraged for two or three days; often trembling for fear I should do any thing that might disturb her, as I found her dissatisfied, though I was so desirous to please. I met with many rods for this: it was said, "Fear not men, but me, the living God. Is not thy desire and prayer to give satisfaction? do not thee stand ready and desirous to do what she requires?" O this will be found a great darkness in masters and mistresses, or people who might have command over others, and wait not on God for their commands; and these things make a great cross, and bring difficulties one on another for our disobedience.—Though these things happened, we had no dispute, for if ever I opened my mouth to say I did all things for the best, and could wish to do right, my sister, with an angry tone of voice, and sharp, not her natural disposition, but as if a power beyond her strength, often to my astonishment, said, "If thee do not shut thy mouth, thee wilt never be good for any thing." Then I cried to the Lord, sometimes thinking I would return to town, and go into business. I had many reasons given me against that, as trade was bad, and I must trust other people, and I had suffered much by that formerly, and I might lose what I had got. Then I was desirous to have strength given me to put up with all difficulties; but on fresh storms arising, fresh distress came over my mind, and I thought I would go into the fields, and pour out my soul where none could hear me: but the rod as a voice said, "Where can thee go that I am not?" and that being two or three times repeated, it struck my heart as with a hammer, to the further awakening me, and that it was the Lord's will,
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I then perceived my sister had a work to shut my mouth, that I might not mention my work to her; for at this time I saw great things, though under a vail. I went down into great deeps and supplications to God, especially at meetings; for this work seemed to be carrying on, as every day bringing its work: it was often repeated, "As the world was made in six days, so will I build my house again to dwell in, and I will do this work myself." One remarkable day at meeting I cannot omit to mention; if I was to relate the many I had, it would carry this work to a great length; but I am permitted to make it short, because by your labouring in the vineyard, you will receive this work done in you. I no sooner sat down in the meeting but I was brought near to my great Master: I saw myself as laying at the Beautiful-gate, full of sores or wounds: it seemed a spacious building: it appeared to me I could not rise till Christ came and healed me: I had great power given me to beg to be healed. After some time, it seemed as if a great light (to the view of my mind) came out at the gate, and raised me up on my feet. I saw quite another scene, as an army of soldiers, clean and neat, with their fire-arms ready to march. A voice within me said, "These are my soldiers; they are ready to march when I give the word of command." Then I said in my heart, 'O that I was thy soldier!'—Then I had another view, as a sheep fold, with sheep in it, and a voice said, "Come and see where I make my sheep to lie down, as at noon day." That moment the light came in: I cannot express the joy I felt; my heart was quite warmed, and my soul seemed to run over with joy: I never felt any joy like it before. I can say, I had some conception of what the Lord has in store for us: my soul runs over at this time with love to invite you to come and taste how good God is. Do not fear the rod, for there is even a pleasure in that; for I always found happiness even in tears in this work. I saw many things similar to these continually; for this work never stood still.

Now about this time two friends had a concern to visit the families belonging to Tottenham: the morning they were to sit with us. When I dressed myself, I received a sense, 'Make thy head rather larger, and put such a gown on, that thou mayest shew no deception:' I did so, and all that morning I seemed very much tendered before the Lord. We had no sooner sat down than my heart was

broke into tears and sighs that cannot be uttered. After some time of outward silence, one of the strangers spoke. I, as usual, was so deeply pleading, as on the bended knees of my heart before the living God, who says, "Me, and "me only, shall you worship." She spake of that passage in Scripture, A certain man went down from Jerusalem to Jericho, and fell amongst thieves: and three passing by—Which was his neighbour? Though much more was said, this was all I heard, or could remember. Then the other stranger spake. My outward ears seemed more opened. She repeated the third chapter of Malachi: "Behold, I will send my messenger:" and as she repeated these words, and the baptism, and that the lofty trees of Zion would be brought low, this seemed to strike me as with a hammer; it was a seed sown never to be rooted out: and before their departure, one of the strangers, (an American) Rebecca Wright, (I mention her name, as I shall have occasion to mention it again) looked up to my head, and then to the length of my gown, which happened to be one of the longest gowns I had. She said, "Why don't thee pull this dress off?" I answered, without knowing what I was going to say, "I cannot find freedom till the inside is clean." She looked very stern at me, and said, "If thee do not pull off that dress, thee will never have a testimony for the truth," and left the room. Then I said, "Lord, why should she say so? am not I ready and desirous for to alter my dress?" Then I received rather a sharp answer: "When the inside is clean, then the filthy "rags will drop off." I now see that was for a great end; it brought me much to query with the Almighty what could be the reason that she should say so. Then I wished this work to go on. Then it was sharply said, "Look "over thy vineyard; see if there are no more weeds."—I was then very desirous that he might condescend to shew me; and I cannot express the great condescension of God to me, a poor impatient worm, in a night of darkness, or day of apostacy; for the Lord's work is a great mystery, and we cannot see but as we submit to our dear Saviour, and lay at his feet, and let him bind the strong man, and spoil his goods: that is cutting down the tree of sin: that is laying the axe to the root of the tree. Formerly I had been much enabled to cry to have this done in me; and as this can only be done by degrees, as our bodies are able to bear the correction for our past follies, which
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are the weeds that grow up and choke the good seed. I then saw myself as before God, and my cry was, 'I am but as a worm, O Lord, and dust and ashes, before thee.' This continued for some days. Then I saw, as with my spiritual eye, as a bare bone stood before me, and a language said, "I have washed it clean, inside and out: I will put sinews and flesh upon this dry bone, and breathe a new breath into the dry bones in the valley; for male and female created I them." This language, or promise, passed through my mind, as without ceasing, for many days. This was dying daily, as the apostle said; yet I live, for Christ liveth in me. And this might have been the experience ever since Christ was crucified, if *self-nature* would have submitted to an invitation to have waited at Jerusalem for the falling of the Holy Ghost, which would have convinced us of our sins, that we might have been a bright and shining light, that others might have seen their way through the wilderness. But as nothing but Egyptian masters, and sorrow, which God hath inflicted us with, can awaken us to give up that self-will, to fulfil that command which our dear Saviour gave to the young man who had great possessions, who was ordered to sell them, and give to the poor. Oh! he went sorrowful away, instead of pleading to God to give him strength to do his will. That was the time of command. And now can you plead to God to give you strength to enable you to give up all, to feed and clothe the poor, and make you ready against your great Master's coming, when all will be given into the hands of our dear Saviour, to let you see how God meant that all should have been in communion, if we had been obedient children, and had come to the school of Christ? But not doing this, I have to tell you, as from God, in whom I trust, (who is able to bring us into the promised land) that this is the Midnight Cry, "Behold, the Bridegroom cometh, go ye out to meet him;" that is, awake and trim your lamps; that is, lay at his feet, and beg of God to heal you, and give you strength to be ready. O that there might not be one found with no oil! O let us plead, as on the bended knees of our hearts, for ourselves, and for one another, that we may receive that blessed sentence, "Come, ye blessed of my Father, enter into this joy that was prepared before this world was made."

That we may all with one accord
 Walk with his holy train,
 As in the Paradise again :
 That we all as in his living presence may stand,
 As with the scepter in our hand,
 To glorify that God who a new life can give,
 That in his body we may live :
 That all may be done in his own time.
 O then he will give us bread and wine :
 Then we his praises all shall sing,
 To glorify our heavenly King,
 That these good tidings unto us doth bring.
 Then we no more shall mourn,
 When the harvest work is done ;
 The race of *self-will* will be run,
 And we shall be as the good Son.

At this time the trumpet shall sound, and the dead shall be raised, even out of their graves. That was a type of this when Christ was crucified ; but as Christ is in a spiritual body, and we have crucified him afresh, by denying and refusing his power to accept him for our King to rule and reign in our hearts ; for remember he says, " Son, " give me thine heart ; " but as we have not done this fully, we have crucified him afresh, and put him to open shame. Let us see what is left upon record, and believe those records are true, that he arose from the dead after men crucified him, and walked in the same body ; which was a representation, or to let all men see, though man had power to crucify their God, that he has power given by his Father, in spite of the spirit of darkness, to walk again in those bodies as his own, (who are willing to submit and become his footstool) and speak in them, though they may not be to our understandings glorified to be his ; for remember, after he arose, he walked, and spake to the men by the way, before their eyes were opened ; who said, " Did not our hearts burn within us, while he spake, and " opened the Scriptures to us, by the way ? " This is to shew us, that until our spiritual eye is opened, we are not able to see God, or his works, not till we are baptised with his baptism, and drink of the fountain of living waters, which Christ, the Fountain, can only give ; and this is the way I have found it, by becoming as a little child.

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According to what I have mentioned of the dry bone, I was awakened in a morning about one or two o'clock, (as near as I can remember) and received as a new breath passing through my body: it gave me a strength in all my limbs, and enlightened my understanding. And this will be having that Scripture fulfilled, "Be ye perfect, even as your Father which is in heaven is perfect:" which must be the strength and power of God, and the light of Christ, that can lead us and guide us into all truth, for without him we can do no good thing; though our bodies in fallen nature did then become Christ's, or his temple to speak in; as his sealing of us with his blood, ingrafting us into the vine, receiving the sap from the vine to feed and nourish us, as new-born babes receive the milk from the breast. But O how difficult it has been to walk in this narrow way; for it may well be said, the serpent has clung round the body of the tree. Though I seemed to have quite given up the world, yet the curiosity of the curious part of men could not give me up; that is, asking unnecessary questions, or blaming me for what they might think was wrong. This is to shew how little people mind their own business, when they like to be meddling with others, which I shall give you reasons for as I go on.

I am going to relate a long story of a young man to whom the following letters were directed, so I here mention his name, *John Murray*. A neighbour recommended him to me. He had been abroad in the navy and army. After many difficulties and imprisonments, and cruel usage, he returned to this city with a few pounds. Being a stranger, they were soon spent. He received from his sister, who was then in Scotland, (the place of their birth) a power, which was a younger brother's, who was in the navy, and died in that service: he being a twin to the sister, and seemingly much attached to one another; their father and mother dying when they were young. At that time he came to our house. He was recommended to an agent by a school-fellow, to get this money, who supplied him with a couple of guineas at a time, till proof from the ship could be made. So his board and lodging ran on with us till this could be settled. In the mean time he met with several of his acquaintance who had known him abroad in the character of a gentleman, and not liking to appear much worse here, often caused him to spend more money

money than otherwise he might; and the money he received from time to time served him only for pocket money; but the long time the agent put him off, saying, it could not be settled yet, that at last he had not enough to defray his expences, finding it much shorter then what he expected; and though a stranger to us, was of too honest a principle to leave the town without settling our account. He gave orders in Edinburgh to sell some houses which belonged to him, though much to a loss, not being able to look after it himself, but dallied his time, and brought him into greater expences, that the money he first ordered fell short.

At this time I had left my house, and had been some time in Tottenham; but as I said before, frequently came to town to collect my debts; accordingly called at the house, and found him distressed, expecting further accounts from Scotland. He had invented a small camera. His ingenuity seemed to be so given up in the philosophical line, that he appeared fit for no other business. This seemed only as a makeshift for a bit of bread, till he could get further relief, as to set him free from debt. He had agreed with a poor man who was out of bread, to shew this, as he thought it might assist him too: for he is only of too charitable a disposition, when he sees another want bread. Now this being winter, and the weather against him, the expences outrun the value of the camera; so the landlord made him give it up to him. At this time I called on him, thinking he might have received further accounts from Scotland. He seemed affected to tell me he believed he should receive no more money from Scotland till he was able to see further about it. He gave reasons, which I shall omit at this time, as I know all hidden deceptions must come to the true light: I say, God will make them confess these openly, if not leave them upon record.—Murray then related how he was obliged to give up the camera, and then should have been starving, had it not been for a friend. He said he had invented one on a larger scale, and by accident met with a gentleman, a stranger, who proffered to assist with money, and was to have half the profit. He said, he hoped then to be able to pay me. Then a language, as a small voice, said, “He will not get what he expects for some time, and they have no patience with him; so he will be never the better for his invention.” Then a full view shewed me my money that

that I had by me, and that if I lent it him, instead of letting them have half, he would be able to pay me the whole, and have it clear to himself. It was said, "But do as thee like; for if thou lend it him, I require it at thy hands." And this was repeated several times.—I paused on it some time, and prayed that I might be directed, according to the will of the Lord. I seemed encouraged to mention it to him that night: then I said, 'Murray, if thee will be careful, I will let thee have the money, and thee make it over to me till the money is paid, then thee shall have it as thy own.' He seemed rather struck, as if he could not have asked such a favour of me, or hardly expected it. I then said, 'I will consider of it, and call in the morning, and let thee know further about it.' I much wished to have a further view, or see my way more clear, that it was the will of God; for at that time I much desired to have a full sense it was his will, before I spoke.—I slept in town: I kept my mind much retired and still, that I might feel the right motion, and much desired the Lord would condescend to shew me. I had many things brought to my mind; as the great troubles he had gone through in the wars, and now cast out to want a bit of bread. He told me at that time he had met with some swindlers, who would have drawn him in to have done something like forgery, to have obtained money wrongfully, had he been so ignorant, or villain enough. He seemed thankful he had escaped that scrape, though he signified he could not be worse off in prison, for there he could only starve. These things were brought before my view, which melted my heart so, that I said, 'If I should lose the money, if thee give me strength not to fret, I am willing.' That was as far as I was permitted to see into the meaning, at that time, of "I require it at thy hands."

I called on Murray in the morning, and gave him my proposals how I would have the agreement made betwixt us; that he should make it over to me as mine; that he should write to me once a week, and give me an account of what he received, and not spend more than a guinea a week, and give me the rest, till my debt was paid, and then it should become his property; and that he was not to move without an order from my hand. You must observe, this man was a stranger to me, and I had no other view than to serve him, and thought it necessary to secure

cure my property : though (to speak of his qualities) as I am going to speak of his difficulties; I likewise find it my duty to mention the blessings God has bestowed on him; for remember, those are not our own strength.— This man lodged in my house, as near as I can remember, half a year, and I believe him to be an honest and a sober man, if it was not for company; and when with men of his own science, or ingenious men, he quite forgets who is to pay the score—there were many so mean when he entertained them—as they often expressed it, time well spent. That for his age he is a surprising man, and most gentlemen are fond of his company, when once acquainted. But I have to say, they will be ashamed that they have not rewarded what they have accepted and admired, after having ventured his life in the wars, and being willing to be a slave, to entertain the vain curiosity of men, who, after all, do not know what they saw, or it might have proved better, or opened their understandings more than a sermon. He mostly bestows his labours on such as please to call themselves gentlemen—I call them wild Ishmaelites: their hearts represent the camera, and this young man what you teach, ye scholars! who pride yourselves in your classical education, &c. Remember, you have made game of Quakers, and the spiritual worshippers who wait upon God in silence. Let me ask you from whence comes the Spirit that quickens, and left the Scriptures on record? can you deny that to be the Spirit of God? then do you think that God changes? No; I can tell you it is man, who is become more darkened and self-willed. They may well say, God does not speak to people now, because they, like Ishmael, make game of those who were baptised with Christ's baptism, and suffered imprisonment; so you are still cast out with the outward bread and water. That is the letter doctrine, and that bread seems to fail; for there seems a famine in the heart, though God sends a plenty, through the stony self-willed hearts. If God suffers it to go on much longer, you will starve one another, and break one another's hearts, and murder one another; for there are many who are murdering one another: and this is eating things strangled in blood. You are really in a pit of darkness, which Murray's camera represents.

I took him to a carpenter of my acquaintance. Murray found him to be an ingenious man, and they understood
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one another. I told the carpenter I would see him paid, and then left town. I then wrote to the carpenter, and desired him to call on me the first day, at twelve o'clock, as my brother would be at meeting. I was rather unwell; my exercise was very great at that time, and when I gave the carpenter the money, I trembled, and a darkness overshadowed me, so that I cried, 'O Lord, what am I going to do!' and seemed very much affected: at that time I could see no reason for it. The reason why I desired the carpenter to call that day was, I plainly saw if my brother and sister knew, they would blame me, and ask questions that might bring me into difficulties, as it was hid from me. The day being hot, and the carpenter much heated in walking, caught cold by sitting in his wet cloaths, which caused a fever; and after he got well, cut his finger. This seemed to put the work back, and Murray had nothing to support him the while. This seemed a great cross.—They let me know when the work was done. I called and paid the carpenter, and when the bills were produced, a great darkness came over me, so that I was obliged to lay my head on the table: I then pleaded to God, 'What am I going to do? I have no view to the man, nor profit: I have done this thing out of mere charity, or pity, and if he is not a good man, dost not thou give to the wicked as well as the good? and thou canst make him good, if it please thee: thou gavest him life, and why should he be starved? and if he should spend it, thee canst give me strength to give it up.' I paid the money, and we applied to a lawyer to make the agreement, which, after some time, was made, and Murray was to pay the lawyer the first money he took. After this was settled, I went into many deeps. Oh! the baptisms I went into. O I often wished never to see him more. Then it was said, "He shews it on a first day." I felt an horror for that, so that I then came to town and mentioned my dislike to his shewing it on a first day, which he readily gave up; and then it was said to me, "Now thou hast told him, thou art clear: say to him, he may do as he likes." He said, first days were his best days. I said, 'Thee may do it, if thee find freedom.' I found a degree of happiness to follow that small command; for remember, "Obedience is better than the fat of rams."—He then took money, and gave me no account of it.

At this time many things in a morning were opened in the Scriptures. As the solar microscope enlargeth the

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smallest mite, so this light enlarged the Scriptures, as from the fall of Adam, the promise to Abraham, and the baptism of Christ. These things appeared as a scene, and a voice, as plain as if the book laid before me, as I had strength to receive them; for it seemed an entire new work, and sometimes it was more than my body could bear. I found my strength decay, but was enabled to cry to the Lord for strength, and a more clear light, that I might not be deceived. Then it was said, "How long shall my people not know whether it is God, or the devil, that speaks to them?" Now as the all-wise God made these bodies for our punishment, for our further refinement; for remember God said, "Sit thou on my right hand, until I make thine enemies thy footstool." Now this appears clear to me, by the work done in me, that we must lay at his feet, and become nothing, that is, self-will in us becoming dead; and this will let us see what we are in fallen nature. God gave us free will, and we have used it against his command: for as Christ came on the earth, whom we believe to be the Son of God, he left many commands on record; and as we are convinced those are the commands of God, and go against them, we die, or become darkened; that is going into a fit of darkness, as into the mire and clay: and it is only by submitting, and petitioning God to cast out that spirit of darkness: and this can only be done by faith and prayer. Remember when Christ sent out the apostles, he gave them orders and power to cast out devils, which is the spirit of darkness, who shews himself in many shapes. There are many degrees of madness: that which has gone against the command of God, is all degrees of madness: and this darkness can only be dispersed by acknowledging ourselves before the living God as prodigals, or the publican. Now if you have faith that God can remove mountains, (those things which I may mention may appear as mountains to you, in this pit of darkness) unless we are baptised with Christ's baptism, and born again of the Spirit, we can in no wise enter the kingdom of heaven. To say we believe Christ died for us, and we are not baptised with his baptism, it would be only faith without works, which is dead. Then let us consider what that baptism means. Do we know Christ to sit in us as a Refiner with fire, and as a Fuller with soap? have we seen our missteps, our weaknesses? have we pleaded unto him

him for strength to keep us from doing those things we abhor in ourselves? do we see that all strength comes from God, that we can do no good thing of ourselves? does the light go before us, and shew us all our actions? are we kept so near to him as not to murmur, whatsoever difficulties we may meet with? do we see in every action that we sin not? for if we were baptised, and born again, this would be the case, for Christ would be born in us: we then should become heirs with him: for he has said, "Those are my brothers and sisters, who do the will of my Father which is in heaven." Is not the command of Christ, "Be ye perfect, even as your Father which is in heaven is perfect?" and "whosoever doeth his commandments, and teacheth them, shall be called great in the kingdom of heaven." Who can do these things but the power of God, which is Christ, or the good Son? for when we are baptised and born again, then the strong man is bound, and his goods spoiled: then the temple is furnished with the strength and power of God: that is the prodigal's coming home, and the Father accepting him again. O he "will bring us into the banqueting house, and his banner over us will be love." This is the good treading the wicked under feet as stubble, yea, as ashes: then you cannot sin; and when you find that strength given you, be assured you are going on in the right road to gain the crown; and that must be by keeping near to God, and looking up continually for strength, and following his directions. Keep your minds very much retired, to find the right motion which leads you into all truth; for that is the Light, that is Christ, who goes before us; the Holy Ghost, that convinces us of our sins, and can preserve us from all evil. This would be lighting your lamps, which cannot be done without becoming a new creature; this is putting off the old man with his deeds, and putting on the new man, Christ Jesus. Now if this is not the case, you will find yourselves not heirs with God's Son, or the son of promise:—no, ye will be as Ishmael's seed, an outcast after the flesh, which wars against the Spirit, and crucifies their Saviour afresh.—Christ promised to send a Comforter, the Holy Ghost; and when this fell on them, as they waited at Jerusalem, as many as received this Comforter, sold their estates, and lived in common. O remember Ananias, and his wife Sapphira, who lyed to the Holy Ghost. Was not this

the same lying spirit with the first, that tempted Eve? I say, can you petition to God to enable you to give the son of sin up? to desire him to heal you of this darkness, and to accept of you once again? are you willing to give up all, and let Christ, the good Son, take possession of your body, and come and live, and dwell in you, and lead and guide you into all truth, and have the full power of your hearts, and do as he pleaseth with your money and lands, and give up self-will and free-will, that you may be heirs with Christ, and become children of God? This is being ingrafted into the Vine, that you may eat with him in his kingdom of bread and wine. Now if you have faith that God can do these things, and pray in secret, as in the closet of your hearts, as shutting the door against the things in this world, do not doubt but God will reward you openly.

Now to go forward with Murray's.—He had taken money for several weeks, and given me no account of it. One night, about twelve o'clock, as near as I can recollect, I was awaked with a great noise, as the roaring of many waters, and a voice said, "Arise up to the door" "and pray." I was lifted up in bed, as with a mighty power. I saw with my spiritual eye a vision come in at a back door in a passage; the shape every way as the devil is painted: I saw the lower part first, and as if many moving creatures by the side where it appeared gloomy. I then was directed to the face. He then stood still at the foot of the stairs, and there appeared as a moon passing over his face three times, and as it passed it wavered every time. Then an inward voice said, "Arise up and be assured thou art awake: art thou sure thou knowest the features?" And that was repeated several times, and I saw them as plain as if a candle had been held to his face. I trembled much, and prayers were given me, as with a mighty power: and then he marched forwards, as on his toes. I saw him go out at the front door: then it was said, "As sure as thee see this man go through this entry, and thee pray for him, so sure shall the devil go out of man, and become dead." O the horror I felt, and prayed very much, for I could not conceive the meaning of this. The noise continued for some time after. I then received my strength as usual, and great promises were made: "This is the gathering of the harvest, this is the chaffy nature that must be burnt up as with fire: as
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" the globe turns on the axis, so will I gather my people,
 " both great and small : yea, I will tread the wicked down
 " as ashes under my feet." Then my eye was carried
 over the world, as from one end to the other. Then God
 asked me if I would accept all people to be my *friend* and
neighbour. I was happy at that sound. O what a joy I
 felt, to have all united, as ingrafted in the vine. I fully
 saw the state of the people : then I began to pray that the
 Lord would make your work light, and that he would dip
 me seven times seven in the river Jordan for you. I offered
 my life, if he would bestow this blessing on you. I was
 much enabled to pray for all people, but my strength
 seemed to decrease. About noon I went into great deeps
 and darkness. Oh ! the burthen was great. In a morn-
 ing I was as usual ; received greater strength every day,
 and the darkness decreased. It was often repeated, " The
 " dead drum shall sound." I saw many deeper things than
 I could comprehend ; and if ever I began to fear that I
 was misled, it was said, " How long shall my people not
 " know whether it is God or the devil that speaks to
 " them ?" Then it was said, " I am the God of heaven,
 " the Lord of hosts : I will surely do these things to the
 " fulfilling of the Scriptures : " and the promise was with
 an oath, as the Lord spake to Moses. That seemed to
 distress my mind, because Christ said, " Swear not at all ;
 " but let your Yea be yea, and your Nay be nay." I
 said, " O Lord, give me strength, and thy word is suffi-
 cient ; only suffer me not to fall, or the enemy to tempt
 me any more ; for thou, O Lord, knowest all things, and
 my whole trust is in thee, to lead me right." The voice
 spake to me, calling me by my name : it was as if he
 walked by my side, and we talked together. It was often
 repeated, (as my work went on so regular) " In six days
 " the Lord made the heavens and the earth ; so thy work
 " is carried on, and as the building of the temple." And
 as I got strength, I was much enabled to pray for the peo-
 ple ; for when I came to town, it was said, " Look, the
 " people full in the face, and pray for them : " which was
 not usual with me, (for I had been used to hang my head
 down like a bulrush. As I looked at the people, and
 prayed for them, my strength decreased. Before I returned
 home it was said, " Look down, thy strength is so ex-
 " hausted, for much virtue is gone out of thee—I am not
 " fully come—thee mightest continue it till thee drop
 " down."

“down.” These things were not only repeated once, but my mind was continually being shewn reasons, though under a cloud, and the promise frequently renewed of this great building being raised, as Solomon’s temple, for God to dwell in. I had many views that there would be a time that the Lord would require me for a work. It was often repeated, “I will give thee hinds feet; I will carry thee over the mountains: when I have prepared thee for this work, I will send thee a companion; yea, I will prepare thee one myself, that will strengthen thee.” This was often repeated.—One day as I sat at work, (for I was always happiest when I was out of company, for then my work went clearer on) I was shewn many great things, which cannot now be mentioned. It seemed as if I was lifted out of the body, though my outward faculties remained as usual, as to my work, or if any person spoke to me: for then my sister said, ‘Had not thee better sit with us, than sit alone in that room?’ which was a room adjoining. I said, ‘I sit here for the benefit of the sun:’ which seemed strange to like the sun to shine on me in a hot day, and in the month called June. It appeared to me, by my sister’s answer, as if she thought it was out of contradiction. She said, ‘Perhaps thou dost not like our company.’ I mention this to shew what poor dark mortals we are, whilst in the wilderness. My sister forgot how often she had desired to be alone and still in herself; for sometimes she would scarce so much as speak, or suffer to be asked to take nourishment. These things were as great crosses, to bring me down to this work. At this time it was repeated, “I will bring thee a companion, and they are even at the door; yea, I will bring them myself, and they are even at the door, and that will convince thee it is my work.” It was spoke as with a quick voice, which startled me, for I understood it as the door of the house: and then again, “I am he; and as the sun shines on thy head, so will I shine in thy face; I will be thy strength, shield, and rock, and none shall pull thee out of my hands, nor make thee afraid: but I am not yet fully come, and by prayer thee lose thy strength, and at night I can speak but low, which causes that darkness as a cloud: this is occasioned by the self-will in people, which has brought down this darkness, which has caused them to miss their way in the wilderness: it is their disobedience, or I should have brought them

“before

" before to the promised land. This has been a night of
 " apostacy; they have robbed me, yea, all that nation.
 " Repent, and come quickly, says the God of heaven,
 " lest I remove your candlestick out of its place, and
 " leave you in utter darkness, where there shall be weep-
 " ing, wailing, and gnashing of teeth. O ye backsliders,
 " how long shall my people carry your burthen? how
 " long will ye hang back? can you say that you know
 " the living God to have led you through the wilderness?
 " have you followed my light? have you waited for the
 " voice of the true Shepherd? Oh! I have been weary of
 " hearing the lowing of the oxen, and bleating of the
 " sheep. Now consider what ye have to offer; are you
 " willing to part with all, to be led and guided into all
 " truth, that I may dwell in you, and you in me? for
 " this work will be done quickly, saith the Lord, the
 " God of heaven! and according to your submission, you
 " shall receive; for he that hideth his talent as in the
 " earth, it shall be taken from him, and given to another.
 " Remember the call of the eleventh hour."

Now to explain, according to the promise, and bring
 to this age, (or the state we now stand in) according to
 my views. God said he would always have a people who
 should worship him in spirit and in truth, for such God
 seeks to worship him. Christ promised to send you a
 Comforter, and as he cannot lye, that is now offering to
 all them that wait at Jerusalem; and as that falls and con-
 vinces the servants of their sins, and baptizes them as into
 his body, they speak as the oracle, or the good son: but,
 like Ishmael, they have laughed them to scorn; and as
 long as that spirit remains, they will be no less than the
 outcast that was cast out into darkness, living upon the
 outward bread and water, which has caused a famine as in
 the heart, yea, and has crucified the Saviour afresh. " For
 " ye have withholden the outward bread from my ser-
 " vants, yea, from my little ones; ye have even strangled
 " them as in their blood, for want." How will you
 stand when the God of heaven appears, as with a book
 and rod? for he has promised throughly to purge his
 floor. " Remember my woes against them that turned
 " the stranger from his right." God invited you by
 Peter's vision, but you have made excuses; you could not
 give up the god of this world, and lay at Christ's feet;
 you are not yet so humbled. Take this into a deep con-
 sideration,

sideration, are you willing to become a child of God, and be born again? then cry as Ishmael did: and will you accept me for your mother, to cry for you, that God may open your eyes to see the well of living water, (that is this work which I declare done in me) that God may give you living water, that you may not thirst again? are you willing to labour in the vineyard of your heart? are you willing to wait at Jerusalem for the Comforter? are you willing to say, Come, brother and sister, let us go up to the house of the Lord, and see what God has in store? can you leave all, and follow God? I mean, the fading vanities of this world, as God may convince you. Consider this, God will not be mocked, for such as you sow, such shall you reap. And now I declare a work done, and am made willing to declare it to the world, that in this manner God will come to you. Now consider whether you have the wedding garment on, lest he should bind you hand and foot, and cast you into outer darkness. O I have many secrets to unfold to you, if you will but labour in the vineyard of your heart; for God knows how you can bear them: according to your faith and labours you will receive: for why should God do such a work in me, if his coming was not nigh?

Now to go on with Murray.—And as Christ is my Master, and has carried me into the promised land, of which I bring you these good tidings, the Lord being beautiful; for I can say, here is finer fruit on the tree than I could ever have conceived. I invite you to come and taste for yourselves; for now I eat of the tree of life:—this is eating and drinking with Christ in his kingdom, that is, of his body; and he is my beloved, whom I have found; for his love is better than wine. For though I have changed the last guinea, yet I neither toil nor spin; for we must become as the lilies in the valley. Solomon, in all his glory, was not arrayed like one of them. So I can say, God is sufficient to give you strength to part with all, and follow him; for my trust is in God, who promised to feed and clothe the poor; for God shews me, as with trembling, there has been a famine in this land, and he has sent a plenty. Now, steward, give up thy stewardship, for thou shalt be no longer steward; so get your accounts ready, for I feel a rod held out to you. I do not declare a work that has not been done in me; I can glorify my God that has first required it at my hands, then

then gave me strength to give up all to feed and clothe the outcast of men, after you have made use of them for your brutish purposes, and taught them as at the school of the devil; for the army and navy are no better works, saith the God of heaven, and he is coming with a rod to let you know it. Are you prepared to meet the Bridegroom in your hearts? Oh! I tremble for you.

Now the story that I relate of this Murray, take it to yourselves, for I wish half of you had as many good qualities as he has, to weigh against his bad ones. We must acknowledge to God for that favour. His work represents the spirit of darkness: as you have valued the wisdom of this world, and pride of life, and set bad examples, and refused becoming as fools for Christ's sake, and chosen those things which God has forbid, God has thrown me into the deeps, like Jonah, till I was willing to bring you his message of the day that will burn as an oven. Though it appeared I should have a work in the ministry, yet when I took that work in hand of Murray's, notwithstanding I knew it was required of me from God, I lamented myself because I was a bad speller, and had often heard him take people off for that. God made me sensible that he could take that talent away, and give it to another; for he often shewed me that he could make me spell my own name wrong, which made me tremble at our folly; and a voice said, "O vain man, and vain woman, that value themselves on the abilities that God gives." God gives many abilities, but man robs him of their improvement. Consider what that spirit is that is a thief; for God offered when he gave his Son, as a lamb of the flock without spot or wrinkle, for our sins, and afterwards sent the Comforter, which was the Holy Ghost; then, remember, all things were in common: but as man was not willing to part with self-will, for he has many strong holds, the serpent being a subtle beast, and clings fast round the tree; but when you pray to God to cut that tree of sin down, and graft the good branches into the vine, then they will bear good fruit; then you will have the best wine, which will be a continual happiness, having nothing to fear. As you must come by the way of the river Jordan, the delightful things must be locked up for a time. And now we shall see whether the men's or the women's secret will prove the wisest; for I believe there will be no hidden secrets when this work is done; for God says, "The free-masons secret,

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" or

“or their wages, is the devil’s penny,” because they observe the building of the outward house, and have not fought Christ to make them good workmen, to do their part to the building of this bodily house, for his glory to come down and dwell with us. No, you rejected the Corner-stone; so instead of pillars, you are but rotten posts: but since you think the women are not worthy of knowing your secrets, which are built on a sandy foundation, and are that house which will fall, when the floods beat; I say, Christ’s wages is a silver penny; but the devil’s is horror and confusion. Oh! how have you spent your time, and your Master’s money, that might have fed the poor: though you may do charity, but not seeking God first, to give you a principle to know whether it is your own money you give; for there are many that may have a curiosity to know this blind secret, that do not pay their debts; and here is an evil, and if you are partakers of their evils, you must partake of their plagues. And I say from God, you that lead people into such errors, or partake with them, your money will be required to pay their debts. Oh! I feel a great earthquake against this building. Now pray to God to know whether you or I am right.

After Murray had had this work for some considerable time, and I understood that he took money, and gave me no account, (what made me leave it so long was, I knew he was bare of cloaths, and gave him leave to make himself decent) I found it my duty to call on him. At that time he was at the Cumberland-gardens. He gave me no account, but said he scarce made both ends meet, and could like to do more, but had not sufficient. I told him if he would call on me at Tottenham, I would let him have a guinea.—This was the first time I saw the temple, though I had had many views of the meaning of that work. The first scene was as the devil’s dark lanthorn, which was often repeated. The next, the people’s dark hearts. Again, people walking in darkness.

About a week after I was in town, Murray called on me, and when I saw him, I trembled to think what I should say to my sister. I felt a great anger against him from God. I said, ‘Surely, Murray, thou art not careful, or thou wouldest not want money of me: sure thee do not take me for thy friend.’ He said, ‘I am sure I do.’ At that time I gave him a guinea. Now it was said to me,

me, as calling me by my name, before I gave the guinea, "Now thee lend me this guinea, or lend it him for me;" for at that time my money had not been given up. I understood that I added that to the other. I was glad to get him out of the house: yet I felt a pity for him, that he had to come so far for it. Somehow my heart ached for him, and I could not think what could be the reason of it, for I thought he acted imprudently. His failing is, he invites all he knows so heartily to come and see him; then treats as generously. Those places are very expensive; yet I believe he thinks he does it for the best, as by many acquaintance he shall get a living.

At this time I was under much trouble to know how I should come off with my sister, as she expected Murray to bring me money. I was much exercised. 'Lord, direct me; Lord, give me strength; for I must sooner tell than speak an untruth.' Know by this, if you would have people act uprightly, you should not ask questions. I found great trials, and much labour, to keep precisely to the truth. This is the difficulty of servants, or people obligated to give answers, where they are loth to offend, or their bread depends. Since, I see this was for a trial for me; for as I prayed, it passed through my mind, "Man cannot live by bread alone." And as we were at dinner, my mind was much exercised for fear I should be obliged to tell that which would bring me into more exercise after, and they would blame me. My sister asked how Murray did: 'Has he brought thee a good deal of money?' I said, 'No.'—'What! did he bring thee none?'—'No, sister, I do not care about money now.' Then she spake sharp, 'That is foolish; we cannot do without food to support the body, no more than without spiritual food.' I said, 'Man cannot live by bread alone; and my faith is, that God can support the outward body without food, if he please:' so there was no more said. O I cannot express the thankfulness of heart I had given me to God, that had been my strength in that combat. This shews how near we ought to keep to God, to fight the battle for us. O we need to shut our mouths, and lay in the dust; that is, becoming dead in self-nature; this is submitting to God, and lying at his feet: this is for a punishment, to come in by obedience, for whatever we have offended him in, when he turned us out of heaven. Now our proud stomachs must come down, or go

into darkness on the earth; for it is said, "There shall be weeping, wailing, and gnashing of teeth." Now I shall not like to see a poor soul in sorrow, when I am happy. Then pray for strength that you may be enabled to cry to God to build your house on the rock: then this work will go forward apace: for I believe the day is set for his coming; and may you all be ready, is the sincere prayer of your friend and neighbour.

But to go forward on my journey.—I got much strength, and my baptism seemed to be in the light. After I had fulfilled my Master's orders, he shewed me the meaning of it. As usual, I carried my sister milk in the morning. It was put to me, "As there has been a cross between you, if thy sister's willing, I now will return her the kifs: thee must offer thy sister a kifs before thee give her the milk." That seemed an exercise, as it was not usual. I said, "O Lord, give me strength, if it is thy will; for thou knowest the meaning of all things. O that thy will may be done in me." O I much cried for strength. As I went up stairs, and as I entered the room, I seemed much exercised; but by steadily looking up to God, I seemed to have a power given me. I then asked my sister how she did, as usual, and what a night she had had; then stooped down to kifs her. She drew her head back, as if she was frightened, and spake with great vehemency, "What did thee mean by wanting to kifs me? was it love, or was it not?" Then trembling, I sat down in a chair. I saw she had much power given her to speak, beyond her natural strength. "Why do not thee tell me what thee mean by it? what is the reason thee cry? thee seem dissatisfied; why do not thee tell me?" and many other things: but I found my mouth was quite shut; I had no power to speak; and it was said, "This is thy Egyptian mistress; she has often told thee thy mouth must be shut, and now she is not content." I sat still till she had done, then rose up and went out of the room. I was very sensible that power was taken from me; and then it passed through my mind, "Judas betrayed me with a kifs; and I would have given thee strength to have returned it to thy sister, but, mind, she would not accept it." By that I perceived there was a further meaning in it than I was permitted to see at that time. Now this is open more clear, to let you see, as we cry mightily to God to make us what he would have us to be, then the

the Lord requires to do things to try those self-righteous ones, who think others are not so good as them. We have no right to judge one another; we must leave all judgment to God. If we know the beam is out of our eye, and find it our duty, as a command of our Captain, to declare a message to our fellow travellers, then we should pity them, knowing our own weaknesses. Our secret cry would be to the Lord, to condescend to open their dark eyes, and let them see themselves. O give them strength to plead to thee, O Lord, rather than condemn people, who have committed one crime in their lives, and were ever sorry for it to God; and perhaps things more criminal hid under their own roof. Is not this self-will righteousness? O bring your deeds to the Light, Christ, and know thyself. Then I believe many would have little to say. May be they will not be very fond of bringing *their* deeds to the light, or to leave them on record; which they may think are hid from man, and have judged others. Oh! I feel a rod, as an earthquake, for many teachers, or forward spirits, who have not laboured to have their own vineyards cleansed, but look at others; for God judges the heart, men judge the outside; and I with sorrow of heart say, God has shewn me there are many whitened sepulchres; and those are more nauseous in his sight: and he has permitted them to speak, to correct, as they think, others; though the sun never shines in their face: for I have seen many rocks that their ships run foul upon; which made me cry, 'Lord, dip me deeper and deeper, as seven times seven, in the river Jordan, that I may be proved a sound vessel, before thee entrust me with thy cargo, lest I should split against a rock, and others suffer by me:' and I often cried, 'Lord, I would rather thou wouldest take me, than let me be hurtful to others.' This was my cry for a long season, for I had many queries about friends; one being so different from another; that one should speak with such great power as from God; which I ever observed from my youth as in some strangers that spoke, which struck me and wounded me to my soul, for things I thought none could tell me but God: then in querying, as these things arose in my mind, I was plainly shewn they were baptised as with the Holy Ghost, to come with these messages: and these were favours from God: and though I said I had many of these views in my youth, I never could think of such things without

without having a full assurance from God to preserve me never to fall again; for I thought, if they spake from God, they must converse with God; which I was early favoured with, as with sweet meetings—I can say, meeting with God, and his power. There always appeared as a bright heaven before me, after I had trod the narrow path; for many passages of the Scriptures were impressed on my mind, as I sat in silence.

It often passed through my mind, We come to worship God; and if we do not think of him, and pray to him to direct us right, we mock God, and crucify him afresh.—That passage which says, “Be ye perfect, even as your Father which is in heaven is perfect,” was often brought to my mind; then another set in opposition against it; “There are none good, no, not one, but God.”—Now there was a long combat in my mind about these two passages; but I persevered in silence, desiring God to shew me their meaning.—It was shewn me, that all in Adam fell, and must be restored by submitting to become nothing in *self-nature*—to lay at Christ’s feet, and die daily, and receive Christ’s love in us, and follow that Shepherd who says, “My sheep know my voice, and a stranger they will not follow.” These things being early ingrafted in my mind, without reading, I wished to wait for that voice, which I can say, blessed be the name of my God for looking on so poor and unworthy a worm; for I always said, ‘O Lord, when wilt thou accept of a poor unworthy prodigal?’ I was very jealous over my actions, and wished to live with friends. I saw my great weaknesses, though strong in desires to come to that strength that I saw was sufficient, if I could once get hold of the hem of his garment, and hold it fast.—I often queried with God, ‘Are not thy servants kept without falling? I believe as thou hast said, “Be perfect,” that means thou wilt give them strength, if they are willing to be directed by thee, never to fall again.’ I was clearly convinced as God gave us that command, it was our fault that we did not ask. It is said, “Ask, and ye shall receive; knock, and it shall be opened to you.”—These were my labours and cries to God, at meeting and at home, ‘Shew me myself, what I really am in thy sight, and give me faith and strength, and patience to wait thy full time:’ for I had a sense given me, that I should see that day, or should have that strength given me not to fall again: for I
often

often queried with God, 'If this is not the case; how can we be ready? and thou hast ordered us to be ready, whether it be at cock-crowing, or at midnight: and we have no other but thee that can give us strength.' As I said before, I cannot express the goodness of God to so poor and unworthy a worm. O his great condescension, that assured me the time would come that the Comforter should come, and tarry to my comfort. And in thus labouring, or submitting, I have found my beloved Comforter; and I can say, he is fully come; for he never leaves me.

And this is my Captain's command to you, that he stands at the door of your hearts, and if any man open the door by prayer, he will come in, and make them ready, and build their temple; for the Builder and Maker is God. Now if you believe God can do this work, and petition him on the bended knees of your hearts to do it for you; say, 'Not my will, but thine be done, O Lord, and do thy work in thy own time: only make me ready, and what thou wouldest have me to be.' Ask nothing but what the Lord please. O prodigal, look at thy lofty tree; that must be cut down, as the tree of sin. "It is not he that willet, nor he that runneth; but him that doeth the will of my Father, that can enter in by the way of the sheepfold.—God will not be mocked: if you sow to the flesh, of the flesh you must reap corruption; if you sow to the Spirit, you shall reap life everlasting." Consider, it is an awful day, to meet God face to face. And this is my command from my Captain, to you that have made game of the Spirit; for he knows your thoughts—you stand naked before him—it is him you insult, and he will reward you according to your works, when he comes, for he will surely pay you your wages. It will be, "Steward, give up thy stewardship, for thou shalt be no longer steward." You have the Scriptures, and have much valued yourselves on your learning; and he will take full possession of his estate, that is, our bodies; he will feed and clothe the poor, and let you see what his commands were, and where you ought to have sought for the strength to have done them; "For he that doeth these things, and teaches them, shall be called great in the kingdom of heaven." That certainly must be the power of God that can enable to do and teach them. Then we must learn to give him

the glory; for remember what is said of the spirit that robs him.

But to go on.—My strength increased, and the darkness decreased. I had mighty things shewn me, relating to how this work would be done, by views and great promises; as, "I am the Alpha and the Omega, the beginning and the end;" and, "If there is a God in heaven, this work shall be done." Surely there is no one that doubts that. If there are any so deep in sleep, my prayers are, that God would condescend to awaken them, for our sakes, that petition night and day for them as ourselves.

Now Murray's agreement was brought to my view. It was said, "This is thy servant; now wilt thou give this agreement up to me?" This was required one seventh day morning. It was repeated often, "Wilt thou give it up intirely to me; and if he should offer thee even a guinea, wilt thou refuse it, that I may do as I please; or thee will do as I command thee, and his agreement will declare thy work?" At that time many deep and hidden things were brought to my view, that will not do to mention till you are ready to receive them in your own hearts: for God says, "I will tell them myself." If these things do not come to pass, then I must be a false prophet. Christ said, false prophets will arise; and their's is a work, and we must learn to pity them; or where is our charity one for another? Who has not lied before God? If you rightly saw yourselves, or the wickedness of your dark hearts, you would be willing to take hands with them, and bear part of their burdens, and petition God to forgive them, because they were darkened, and knew not what they did. And I must say at this time, the Lord have mercy on this dark spirit: Christ have mercy on them: Lord have mercy on them. O enable me to plead for them; give them strength; open their dark eyes, and unstop their deaf ears: humble them before thee in the day of thy power; for thou hast said, whoever cries, Lord have mercy on me, and believes, thou canst do this for them, with a sincere heart looking up to thee, O Lord, that thou wilt accept of the poorest and most unworthy amongst men, that will lay at thy feet as the prodigal, and the publican. O thou hast said thou wilt bring them into the banqueting-house, in which my soul magnifies thy name, for thy mercies endure for ever, they are beyond what I can set forth; tongue cannot

not utter, nor pen write; it is only the experience can make us know thy goodness.

Now as this work was opened, and, as I said, I saw into greater things than I can now declare; Christ said, "I shall come on the earth again, in a fleshly body; can thee believe it?" Yea, Lord, I believe all things are in thy power.—Again repeated, "I will come in the body, and walk in the body. Now if I should command thee to meet me at the Rose and Crown, in Fort-street; if I say, Go and meet me there, wouldest thou go?" If thou desire me, and enable me.—"Suppose thee go into the club-room, and a man should come up to thee, and this spirit within thee should say, This is Christ, wouldest thou believe it, and accept of me?" If thou give me strength: I believe thee can do all things.—Then "Suppose I meet thee in the parlour, and this spirit should say, This is Christ in the body, wouldest thee believe?" O Lord, help my unbelief; do thy work as thou plearest; only do not let me make myself look foolish before men.—"Suppose thee should go, and I should not come, what would thee think of this work?" I must put my trust in thee, for I cannot doubt; for thou hast said, a sparrow cannot fall without thy permission; much more man; so my whole trust is in thee, and pray that thou wilt preserve me, nor to act as a mad woman before man.

About this time Murray had invented a scheme to walk on the water, and a person had agreed to go partners with him who had a speaking figure. My Master said, "Will he go to walk on the water without me?" signifying it was very presumptuous for any to pretend to walk on the water, for Peter was sinking. "But do not thee think I can come in the body, and lead thee over the river?" Yea, Lord, I know all things are possible, if thou say it: I will put my trust in thee.—Then, "Would thee have me lead Murray over? would thee not have him sink in the deeps? would thee have that one man saved, even that body that the spirit of darkness is in, that has not fulfilled his agreement with thee in one point?" Yea, Lord, if it is thy will.—Then it was said, "What, the devil, that has taken thy money, and given thee no account, or that body that the spirit of darkness walks in, would not thee have him drowned? would thee have that very body saved? Then will thee pray for him? will thee forgive him all that he may offend thee in? will

“ thee share the last shilling with him, to do my work ?
 “ when I require it, will thee sell thy money out of the
 “ bank, and share it where I direct thee ?” If thou wilt
 enable me, I am willing to do thy will. For now I under-
 stood it was a spiritual walking on the water, as over
 the river Jordan, into heaven, or the promised land. And
 this man represents the spirit of darkness, or the bodies
 that those spirits dwell in. Murray is a type of the Ish-
 mael seed, which signifies the angels, or the powers of
 darkness, that were turned out of heaven for their disobe-
 dience ; and, according to my views, they had offers made
 them, but would not submit : and now again I bring you
 this offer, as from God. Whether you hear or forbear, I
 shall be clear : my work will not be forced on you. That
 is to fit with you—to petition for you, that God will con-
 descend to come down and enlighten you—as your mo-
 ther, to shew you the fountain of living water, that you
 may drink, and not thirst again ; which I have found.

Now let us look how few have laid at his feet. See,
 there are many Ishmaelites, and there are but few who
 have submitted to wait at Jerusalem ; and many of those
 who have had their birth in that society, have sold their
 birthright for a mess of pottage, like me. Oh ! may they
 see their errors, and like me, a poor prodigal, return to
 their Father’s house, humbled, and made willing to part
 with all ; for I can say, he has brought me to the banquet-
 ing-house, and his banner is over me with love. His love
 is better than wine.—I invite you to come and taste for
 yourselves, for there is bread in my Father’s house enough,
 and to spare ; and my cup is filled to the brim, and run-
 neth over, for those who will accept of it. When this
 temple is built, and Christ comes in the body, in our bo-
 dies ; though I had so many baptisms, of so many ways,
 they all alluded to the heart only, to shew that Christ
 would fully take possession of our bodies : and this was to
 make it more clear, and the promise more strong. Though
 at that time it was put to me, “ Do thee think I am come
 “ in the body ? do thee think I can come in thy bed-
 “ room this night ? wilt thou wait naked for me ?” I
 know all things are in thy power, O Lord.—“ Then will
 “ thee wait for me ?” If thou wilt give me strength, I
 am willing : Lord help me, and give me strength.—Now
 this was strongly impressed on my mind, and resolution
 given me : and when I went to bed, and was undressed,
 it

it was said, "Open the closet door, and I will come in at the window."—You may think what an agitation I was in, though much strengthened, and resignation given to the will of God.—After waiting a considerable time, it was said, "The time is not yet come; but leave open the door, and I will come in at the window, in the night, even into thy bed." I went to bed, and was waked between one and two o'clock. Then it was said, "Arise, and go to the window." I arose, and went to the window. My head was, as with a power not my own, turned to look each way, as far as I could see. Then I was directed to the closet, or dressing-room adjoining, the door of which I had left open when I went to bed. There was a box under the window. I was desired to sit down and face all the men that passed. I had no cloaths on but what I slept in. I had a handkerchief round my neck, which I thought a great favour; for it was often repeated, "Naked ye came into the world, and naked ye must return: and this is going into Paradise by command." I was commanded to sit there till the sun rose. "So sure as thee sit here till the sun rise, so sure shall I come in the body, in the body of all men and women, as in thee."

I had many deep things brought to my view, and many which at that time I could not comprehend, which have been opened by degrees ever since; for sometimes, when I do not think, or am in company where people refuse my work, which seems a cross to me, then I have immediately some of these great things opened, to give me fresh strength, as a great light, enlarging the meaning of them.—The first object that came on the road, (as it was seventh day morning) was a small gardener's cart, that seemed to be going to market, and the man riding hung down his head, as if asleep. Then it was repeated, "The devil hangs down his head; he is asleep: he is a packet cart of lyes and deceit." And as many came by, these words were repeated.—Then a blacksmith came by. It was said, "The devil is a blacksmith." I saw many scenes of the blacksmith which I could not in the least comprehend the meaning of, nor can say I have had any further view of since.—As the morning further advanced, many men came by. It seemed urged on my mind to look them full in the face, which hurt my natural feelings. It was often repeated, "The devil does not like to submit."

At times there seemed a darkness to cover my mind; for at the time the sun should have appeared, a thick cloud came over, and seemed to gather like rain, which much disheartened me. My command was to sit in that posture, place, and dress, until the sun shined. As the promise depended on that obedience, if I had failed of my duty, that would have weakened my faith. My only confidence was in God that gave the commands, to give the strength to do them; and if I had failed, should have thought I was left to my own strength, which I knew I could do no good work in: therefore I cried, 'Lord, help me to do thy will, and let me not fall before man, or appear mad; for then they will say, this work is of man, not of God.'

As I said, the morning appeared cloudy. This brought a great exercise on my mind; and there seemed a reasoning: Suppose the sun should not shine till the time they expect thee down, and they should come and see thee in this posture, and thee refuse to move, they will surely say thou art mad, and then my work, or message, the fruits of madness. Oh! I cannot find words to express the strength I had given me to answer that self-will, that would have reasoned me out of that work. Then I cried, 'I believe this is thy command, O Lord; deliver me from the hands of the tempter, and enable me to do thy work: though at all times I cannot see it clear, yet thou, O Lord, knowest my heart and integrity to do thy will: I have no other trust but in thee: hold me up, as with thy right hand and left, for vain is the help of man.' And at these cries, and many more, too numerous to insert, I received strength and resolution to obey the command of God; let men say what they will: and when I had strength given to do his will, (let men say what their hearts lead them to) I was made sensible that all works are carried on by the direction of our great Master, to let us see what we are in self nature; that there is no other way than becoming Christ's footstool, and to beg of him to fight the battle for us, and bring us through the spiritual wilderness, or vale of tears.

O this ought to be a day of mourning, to think we have crucified our Saviour, and still continue, under a blind zeal, to crucify him afresh: what is more grievous than that—believing his power, that he can save us, and make game of the Spirit, which is the life and knowledge of God, and would have taught us as never man taught.

Now

Now consider, have ye not rejected him, the Corner-stone, to build you up a spiritual house for God to dwell in? did he not declare he would not dwell in a polluted temple? If you do not know that self-will subdued by the power of God, that can lead you into all truth, and cut down the tree of sin, and ingraft you into the Vine, it is impossible we can be good. There are none good but God.

This I allow, there is no one good but God. Then consider what we are when we are wicked: what is that spirit? can it be any thing but the devil, which is a state of madness? There are many sorts of sins; so there are many degrees of madness: for to go against the command of God, in any respect, is so far a degree of madness: and the devil has many strong holds, and causes many doubts. Then who should we petition to but God? and he will not hear us, unless we lie at his feet. And he has said, "Vain is the help of man, that says, Lo, here is Christ!" and, "Lo, there!" God complains of these: "O ye that honour me with your lips, and your heart is afar off," says the mighty God of heaven." These things oppressed my mind, and I durst not wish to hear preachers, but much begged that I might be preserved from that desire.—These are combats which the good Son, Christ, fights for us. This is the good seed sown; and, if possible, the enemy catches it up, and carries the mind captive into a strange land.—O, I say, how acceptable silent meetings are, where God condescends to come down and baptize us. O how many times I was enabled to say, as to God, 'How good thou hast been to me this sitting! O that thou wouldest condescend to continue with me always, though it were in tears:' for I found a secret joy even in tears—I can say, tears of joy. And this I allow, there is none good but God.

As Christ died for us, he took our sins on him, who never sinned; and by our submitting to him, and self-will becoming dead, that is letting him fight the battle for us. As the apostle said, "Behold, I die daily, yet I live: yet not I, but Christ liveth in me." Must not this be the strength or power of God? This is the good Son treading down the wicked as stubble, yea, as ashes. This is giving up the possession of our hearts to God, who says, "My son, give me thy heart." Whoever believes that God can do this for us, and cries to him, and waits at his

his footstool, and desires Christ to baptize them for their sins—that is, bind the strong man, and spoil his goods—then he has promised to come in and sup with them, and they with him. Now do you know this work done? then you would be sheep of Christ's flock; you would know the voice of the true Shepherd, and a stranger you would not follow. For this convinced me of my work to be God's work, by the baptism; and then all my actions being weighed in the balance, good and bad, I had to be thankful that God preserved me with so many good ones, which I fully saw I could only be thankful to God for, that it was by his strength and power alone: therefore it was his goodness; for I might have been as bad as the worst, if God had not given me strength to have prayed when the seed was sown. I say, great has the inward work been, to the cleansing of the inside of the temple: and whenever the reasoner presented himself, as in other men, to deny my work, or pass a judgment that it was not God's work.—I was carried back to see my work as a book opened in my full view; and a voice said, "Am not I come, and I am the teacher of God's work; for I can teach you so as never man taught: for I am the Light and the Way, and whoever climbeth up another way, the same is a thief and a robber."

As I received strength, and was made willing to sit till the sun shone, let the consequence be what the Lord might permit; for I saw clearly this was coming in by the way of the cross; for it was repeated, "Naked you came, and naked you must return: and this is going into Paradise again. And as the promise was double, so must the work be done double: it will be done in the body as well as spirit." O I cannot express the goodness of God to so poor a worm.

As I said, the morning was cloudy, as if for rain, and continued till near six o'clock, which was the usual time of my rising. The clouds broke and dispersed, and the sun appeared about a quarter after six. O the joy I felt! my heart seemed warm with joy: for as the sun shines, and warms and enlightens the earth, so the Son of God warms and enlightens our hearts, and ripens the fruit, which is sweet to our taste. O there is no outward enjoyment comparable with this. I can say, with much joy, I am willing to leave all, and follow thee.—I cannot express the happiness I then felt, and the thankful heart that

was

was given me at that time, that I was enabled to overcome the tempter, and so far favoured as not to be exposed to man, who would naturally conclude and say I was out of my mind, for my mouth was then shut.

This day being a remarkable one, the eighth day of the seventh month, 1786. I went down stairs as usual. O I cannot express the thankful heart. It was put to me a second time to give up that agreement of Murray's, mentioned before, and reasons proposed. I received a full reason for it. Then the light seemed clearer, and the voice stronger, speaking more free, and my mind enlarged when I conversed with God—yea, I say conversed with God, as Adam and Eve before the fall. As they were turned out by their disobedience, so we have had a favour or invitation through Christ, to go in again. But denying the power of God, or not labouring in the vineyard to have that tree of disobedience cut down, and ingrafted good into the Vine, that is Christ, which is God: and where that was the case, they have been enabled to carry the cross with patience—enabled by their dear Master. And that shews it was the power of God that preserved them. And this has been permitted, to let us see what we would do when permitted by self-nature.—Oh! with horror I look over the book of our actions. As we have been fellow-travellers in sin, we must be willing to be fellow-travellers to the building this house, that God's power may come down and make us all happy. I can say, this garden is beautiful, and the fruit is beyond what you can conceive in fallen nature. O be willing to enlist into this spiritual warfare. Take Christ for your Captain, and lie at his feet, till he gives you command. Say, 'O Lord, take me this night into thy arms, and hold me fast, till thou hast made me what thou wouldest have me to be, that I may cease to do evil. O direct me to do well, according to thy will. Strengthen me to give up all, and follow thee, O Lord; for we are but worms before thee. O Lord, let self-will in us be as dirt and clay, yea, dead, never to rise again. O Lord, condescend to rise in us, and take the full power of body and soul, and ingraft us into the vine, thy body, that we may be thine in deed and in truth.' I say, if you in this manner petition in your silent moments to God, according to his promise he will teach you, so as never man taught. Then you will have no need to submit to men, for Christ said, "Go not after
" them."

"them." Then by that spirit that is in you, or that light, you will know the spirit in others, whether the Spirit of Christ, or antichrist. The true ministers of Christ lay at his feet till he speaks in them; knowing not what may be said in them; being emptied of self, so only instruments for the oracle to speak in:—those who know what will feed his flock. And in those ministers I found the widow's cruse of oil, that kept my lamp continually burning, and give an everlasting light. And I dare not hide it under a bushel, though many have refused it: but the Scriptures must be fulfilled. Christ, the King of kings, will say unto them on his right hand, "Come, ye blessed of my Father:" and to those on the left hand he will say, "Depart from me, all ye workers of iniquity." O labour to die daily, that ye may go to the right hand.

I said the eighth day of the seventh month, 1786, was remarkable. I had quite given up the agreement, and had nothing to do with Murray, but as my Master gave command. It was repeatedly said, "This day I will heal thee." And as I went to a shop to buy a little coarse cloth, to pack a box, it was said, "The spirit of darkness now goes out of thee, and shall have no more power over thee." This was near the Swan in Tottenham-high-crofs.—Two men stood talking; and it was said, "It enters into them:" and immediately they began fighting, and one struck the other when down. There were only those two there when they struck first, as I remember; but there soon gathered many, and a desperate fight it was. Many fought with sticks, and even men on horseback struck with their whips. They fought till they fell into a pond of water.—I was very much affected, but greatly enabled to pray that there might be an end to fighting. I had many promises at that time, that the work I had seen should go forward: but the Scriptures must be fulfilled. As they were declared in the body, so must they be fulfilled in the spiritual body, that we may see our weakness, that we are but as Jews, who have denied the power of Christ, and crucified him afresh: "For if the salt have lost its savor, wherewith shall ye be salted?" if Christ have lost his power, wherewith can we be saved?

I have been long silent of my exercises in meeting, which was very rapidly carried on from the first of my coming to this place; which would take too much room in this work

work to mention; but find it my command to relate a few circumstances. Near this time my sister being taken from me, (a cross being put between us) to whom I thought I could have poured out my soul. This shews we may make a god of our friends, which made me cry, 'I have none but thee, O Lord; there is no one in comparison like thee: my soul longs to be with thee;' for I had quite given up the world. 'O that I could find rest for the soles of my feet.' It appeared I was like the dove, that was turned out of the ark, and could not return till I had found the olive branch; and I must tarry till the floods abated, or they would not accept me unless I brought good tidings. I seemed to hover as in the air, and none to feed me but God. I then found a great calm in my mind.—It was often repeated, "There was silence in heaven the space of half an hour;" which seemed to bring silence into my heart, as if I had no motion, and my head was held down. I was sensible I could not hold it up, nor move; and it was said, "Thee must have the faith of Abraham, that gave up his son; so thee must give up the son of sin. Now if thee can have faith that I can do these things that I have shewn thee, thou must have faith as Abraham, that I shall provide thee an offering." And the appearance of Abraham and Isaac going up to the altar, seemed full in my view; and a voice saying "Wait:" and this was repeated, as near as I can recollect, once in five minutes, and continued an hour. My body was motionless for that time; but at the end of that waiting, I received a sweet harmonious language, as "Praises to God and the Lamb:" and then another language, "No matter if I go; tarry thou till I come:" and the meeting broke up. This language continued for some time. I was desirous to tarry the Lord's time. I seemed in a great calm, and this continued one hour. O then my Comforter came, as with great joy, which words cannot express. So do not take my word for it, but wait in awful silence before God, as at Jerusalem; for remember it is said, "None ever seek his face in vain."

I cannot express the happy moment:—Christ born! and at the same time, not to leave me any more! and I can say, he never has: for when awake, we are always in conversation; giving reasons and orders for the carrying on of this work, and the promise.—I could give it more clear, when others receive the light. But remember, the

book and the rod must come first.—As near as I can tell, the above happened on the second of the seventh month, 1786.

I now come to the ninth of the seventh month, the day after I gave up the agreement. This day, at meeting, I seemed calm, and very happy. My Master spoke in a particular manner, which I at this time do not find freedom to relate. And this is my Master's message to the curious, "Draw nigh to me, and I will tell you myself; "for I long to walk with you in the garden of your "hearts." O cruel maid, that will not seek your Beloved: for when this work is done, then you shall all be united in love and harmony together. Then a voice, as the former, only louder, said, "This is my beloved Son, "in whom I am well pleased. And I will give you the "dew of heaven, and it shall water the earth; yea, it "shall fall as the honeycomb." And many more great promises, which I shall omit, till you are more able to bear them, or you receive them in your own hearts.—Though these may seem mountains, (for so they appeared to me) God can remove mountains, if you can believe, and will pray. It is by prayer and supplication to God for faith, that you can be healed, and made fit for the kingdom of heaven. And this work I was loth to accept.—O the many tender loving-kindnesses of God to forbear with me, and long forbearance to so rebellious and stiff-necked a generation. O the many good servants they have destroyed, who brought tidings or messages. O these things meet—O these things meet us with horror in our faces; for God's work is a mystery, yea, a greater mystery than you can conceive in fallen nature, or ever will, till you bring your deeds to the light; and I cannot tell you clear what I can see. O come and labour for yourselves. I am much comforted that your work will be made easy, through the petitions of Christ. O his goodness is beyond expression: he stands as with open arms to receive you. Why will you backslide for a few fading baubles in this world? Leave judgment to God: shut your mouth, that is the closet door, and pray in secret, then God will reward you openly; for such as you sow, such shall you reap.

This was a remarkable day, and I can say, the first real happy day I ever enjoyed. It is impossible to express my joy.—It may be well said, there is no true happiness but in

in God : and this cannot be obtained without a full obedience, which is more acceptable with God than the fat of rams. "Son, give me thine heart." Remember, you stand naked before God, and if you harbour a thought against another, as a judgment, God does not love you, or that spirit, so he hides his face from you, till you repent of those evils, and bring your deeds to the light : for how dare you take God's power out of his hands, without coming to him to know his judgment ? because ye are prodigals, and will not lay at his feet, and have Christ to be your King, to rule over you. Christ says, "Ye cannot serve two masters." Now look into your hearts, and ask them which you serve. Christ's wages is joy, but the devil's is horror and confusion.

As my sister seemed to get no better, it was thought change of air might be of service. Brother having a son at Mattfall, a few miles beyond Norwich, he proposed setting out to pay them a visit the tenth of the seventh month, 1786 ; and all things being prepared for the journey, I was to be left in care of the house, sister taking a servant with her ; for it seemed a great undertaking for a person apparently in so low a state of body. Unexpectedly my sister said, ' We propose taking a coach for the day, and taking thee and Hannah (a niece, about thirteen years of age) with us. We will take the coach to Epping, and from thence a post-chaise, and you will return in the coach. It will be a day's pleasure for you. You may go and see some friends at Epping, if you like.' I thought that would be very agreeable.—I arose early in the morning to prepare for the journey. I then seemed in a full state of happiness, and saw every thing as with new eyes. We had all things ready, without any bustle : I seemed quite in a calm. My sister had her milk as usual. I then asked her what she would like to her tea, whether toast or biscuit ? She said, ' I shall leave that till I come down.' When she came down, I asked her again. There being some dry toast on a plate that we had left, she said, ' I will have this ;' for she seemed loth to speak. Then we set off.—We had not gone far, before my sister said, ' You might have got me some more toast than what you left.' I found a wound from God. I said, ' O sister, thee hast plenty of bread in the bread-pan, and servants at thy command : thee only need give the word, and it is done : and how many cannot get it, even if they work for it.' This

was the first time I found freedom to reprove my sister; she took no further notice. Then it was repeated by my Master, "She has been thy mistress; she takes thee abroad: but I will bring thee back, and thee shall have no more masters and mistresses; for I am thy Master which am in heaven." And that was often repeated.

Brother and sister were very obliging to shew me all things they thought worth observing, as we went along; at the same time it was spiritualized, according to the promise, to the gathering of the harvest. And it was said, "I will strengthen many labourers to carry on this work, for the harvest is nigh." They shewed me Waltham-crofs. Then it was said, "Waltham-crofs is near down, and so is the water baptism nearly at an end."—I cannot express the happiness I enjoyed, all things bearing a new aspect. I was so taken up with my great Master, who entertained me so agreeably, that I said no more to them than I could help. They said I was dull. I answered, "I am very agreeably entertained with this journey;" or words to that purpose.

Coming near Epping, my brother said, "When do you think of returning back?" I answered, "We have not concluded: according as it seems agreeable to the friends. If they should ask us to stay, very likely we may stop a few hours, as we have the coach for the day." Then brother seemed angry, and said, "We are not going to a friend's house; we shall breakfast at an inn." At this I asked my Master to give me somewhat to say; and it was repeatedly said, "Tell him, thee do not know any thing to the contrary but thee may return as soon as thee have breakfasted:" which I repeated to my brother, and he seemed satisfied. Then my Master said, "Now will thee give up all will to me, and no free-will of thy own, that I may have full power of thy body, to speak and act in as I please?" This, and many things of the kind, were often repeated, that I might clearly understand that God took all power into his hand; and he promised I should have no fear. O, I said, that will be a great favour indeed; I should like that much. Then he shewed me I should be like the lilies in the valley. I seemed happy under this great condescension from God my Master, to so poor and unworthy a worm.

Now we came to the inn, which I believe was the Cock in Epping; (I mention the sign, if any like to enquire

quire there.) As soon as we came in, before we had ordered the breakfast, my brother seemed in a great hurry to know when he should order the chaise. My sister said, "Let us order breakfast, and then we can think about it, and not be in such a hurry:" but brother seemed desirous of an answer. I said, "Sister, never mind; say when thee like." So the chaise was ordered as well as the breakfast.—My eye was led round the room, which was hung with prints, representing the prodigal son; and my Master said, "Now is the prodigal daughter come home." I had a good appetite, and ate a good breakfast: and it was said, "Now have thee not had a good breakfast?"—"Yes, and I am thankful to thee for the appetite, and for the breakfast; and I trust in thee to fulfil that promise according to my views, to feed and clothe the poor in thy time." And then again the promise was fully confirmed in such a strong manner as to draw tears from my eyes of thankfulness. Then a great weight passed through my body, and then a light breath seemed to pass over that; and as the light came in, the voice said, "Fear not the Holy Ghost. Thee bears this burden this day for self-will in man." And immediately I was lifted up on my feet, and slept about the room; and a voice said in me, "The Bridegroom is come, and this is my bride." Mighty things were declared in me (or this body) by the power of the Spirit. And now I leave you to judge, if you dare, or to pray, if God will condescend to shew you; unless you shall be like Saul. Oh! the burden I bore in my body: and it was often repeated, "Thou bearest the burden this day for self-will in man." I cannot express the burden I carried that day; and it was often repeated, "Thee carriest this burden for self-will in man." It is the darkness: but the light shone through that darkness. Sometimes I thought I could not get my breath. It was only by sighs and bitter groans that I got strength: then spake, as with a mighty power, things which they could not at all comprehend.

They asked me to return home. My Master said, "You may go on your journey, or return back, which you please. I have a Master, so must do his will." I was made willing, if the Lord pleased, to declare that work in the street, or to go in the fields; for it was often repeated, "Did not I take Jacob into the fields, and he had a stone pillow; and would not thee go in the fields
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“with me?” I was made quite willing to go wherever the Lord pleased: and I now say, if God permit man to serve me as they served Jane Shore, which I think the most cruel death these bodies can endure, I would rather have that punishment than enter into a state of sin, or into the state of fallen nature. It may well be said that state is desperately wicked. I say there is not one good action belonging to it, for all good actions are the strength of God, or empowered by him. The devil was a liar and a thief from the beginning, so he would rob God of the glory; for Old Self would say, ‘I did good, I speak good;’ but I defy thee, Satan, for thou hast robbed God. Doth not God say, “Ye are cursed with a curse, for ye have robbed me, even this whole nation?” But you even deny God would speak in the heart; so you deny his power. Let me ask you, if self-will in you can do any good? now, will you rob God? now with horror be ashamed before God; and if God preserves from being as bad as another, how dare you judge? Look at Peter; there is Old Self. Did not Christ say, “Get thee behind me, Satan?” Lay at Christ’s feet, I say, Mr. Self, too proud, or stubborn: but Christ says, “I will compel them to come in.” I say, here is an invitation: if you will submit to pray on the bended knees of your hearts, God promises to give you this joy which I have expressed; but if you deny the power, let me ask you whether you or God should submit? Then has not God offered strength? why do you live in a state of sin? because there are many strong holds in this self-body. Do you think God always will be robbed? “Such as you sow, such shall you reap.” And if you have not the wedding garment on, Christ will not come in and give you this joy that I tell you of.

This work that is done in me, is only to let you see; or the great condescension of God, or the Midnight Cry, that is coming, is nigh: and this is the way I found the bread of life; and I can say, I am fully satisfied. I trust in God for the outward food. I do not only declare a work, but God has enabled me to sell all, and follow him: and I am as willing to work as ever I was. And I can say, blessed and praised be the holy name of my God, and the Lamb that was given up for our sin; for God prepared me an offering to sing, “God and the Lamb for ever.” And when you find this heavenly spring, then God declares he will give you power, and you shall sing, as the angels in heaven.

heaven. And this is going into Paradise again.—Oh! the exercise I went through that day; but blessed be the name of my God that enabled me, and to Christ I ascribe the glory; not to poor vain *self*.

I now found freedom to lay my head on the table, and my Master then gave me leave to return home. Soon after brother came in, and asked me if I would return. I said, 'Yes;' so the coach was ordered.—And I now say to the landlady of that inn, when her proud stomach comes down, I should be glad to see her nevertheless: "For God knows what you thought, and he is coming to judge you, not me; for I am only an instrument in his hands, that hath been seven times seven dipped as into the river Jordan, and made willing to do God's work, as he enables me:" for I never know my day's work till it is done; for the Scriptures are hid from the outward knowledge till they are fulfilled: so this day's work was hid; though it had often been said, "When the work is done, they shall sing and dance, and thou shalt go first in the dance." So my Master got the better of self-will that day, and brought him back.—Do not think I speak disrespectfully of my brother's behaviour to me naturally. No; I looked on him as a father. I say, I often was thankful to God for my brother's kindness in that day of trial, as going through the furnace, to temper me for this work.

As soon as we got into the coach, brother offered me his hand, and I as thankfully received it. My sister seemed better than could have been imagined. O had not they the same strength to support them as me? yea, according to their work. Mine was in the light, and their's was in the dark.—Remember, sister refused the kiss; and that is to shew us, all works are carried on, or suffered, by the power of God; that all work together for good; for the best, or most preserved, have nothing to ascribe to self: yea, he will find great deficiencies. So I can only glorify my God, who hath preserved me wonderfully to his glory. I could only say, 'Lord have mercy on me, a miserable sinner; none but thee can deliver me out of this pit of sin: save me, or I perish; keep me from sin, or I die; for in self-nature there is no help; but thou art all-sufficient.' And I now encourage you all to put your hands to the plough: never look back, but keep your mind fixt on God, to deliver you. Wait in silence before God for
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the falling of the Holy Ghost, to enlighten your dark hearts; and there you will find the gentle Shepherd, who leads his flock by the still waters, and lays them down to rest as at noon day. O this is a beautiful appearance, when we are favoured with the voice of the Shepherd. O how I long for you to experience this lovely united felicity; for your loving Saviour stands at the door of your hearts, as with his head wet with the dew of the night: and I say his love is better than wine.

Now as my brother seemed willing to shake hands freely, and to put up with the cross to return, with more composure than he had in the morning about our return; when people give their servants a day's pleasure, they must even be servants in that. The wise God giveth to masters servants as a trial of our faith, or to shew what we are in fallen nature. In the first place, if we had waited at Jerusalem for the Holy Ghost, and to have known Christ's will in every action, and suffered the tree of sin to lay on the ground, then the youth would all have been brought up to work, and all, according to their abilities, would put their hands to the plough; and had this been the case, people would all have lived in common; there would have been no withholding from one another. And I believe this was in a great measure amongst friends in their early days; but like the rebellious children in the wilderness, when they got from under their task-masters, instead of one being a strength to another, to help one another on their journey, to gather their manna by the day, they fell into luxury, pride and grandeur; keeping great tables, making gods of their houses, slaves of their servants, selling doves, and setting up the golden calf. These things are selling your birth-rights, as for a mess of pottage: so instead of this society being a bright and shining light, that others may light their candle at, the poor travellers groan under their burdens, the labourers are so few, the darkness and the clouds so thick, that it is hard to see the sun shine through the clouds, without close attention, and great labour; for these are the poor in spirit. O how have they hung down their heads like bulrushes. O how hard has it been for the mourners in Zion. O their harps have been hung on the drooping willows.—Look at yourselves, ye sluggards; do you know the strong man bound, and his goods burnt? for if this is not the case, you mock God, for you profess God can do, and he

he would do it, was it not your fault in laziness; therefore this is your talent. Look up to God, and abhor yourselves, as in dust and ashes, and beg for forgiveness, and for strength, and think if you had done your duty, how many you might have helped on their journey; but now your Master will require all at your hands. O what use have you made of your talents? hast thou been laying up treasure on earth? hast thou first sought God? Had this been the case, these things would have been done. Every tree is known by its fruit.

Now I speak to those who have erred from the right path, that have followed their vain imaginations, and are blind as with the gold dust, or not laboured to bring your deeds to the light: so darkness has covered your minds in this wilderness, and bewildered your minds. O consider when you are stript of all labour, and appear naked without excuse, with your cap in hand. O how do you think you will appear? O plead with God to forgive you, miserable sinners. Make no excuse for those who sin against the light or knowledge. O these are the foxes that spoil the tender grapes. Yea, the old fox, Nature, would spoil the fruit, for fear it should feed others. O there Mr. Lion would pass his judgment; but the lion must lay down with the lamb, yea, the Lamb of God.

The moment I set my foot to return, I received a full joy, and conversation as usual, and a thankful heart that I had been so enabled that day. I then saw reasons that my friends should refuse my work. I was made sensible it was the Lord's will—that gave me a full happiness.—When we returned back, I seemed a little fatigued in body, and desired to be out of the way of company; so I laid down, to pass away time, till supper. There was nothing said concerning what happened in the day. The next morning I went down to breakfast. I told sister I had something to relate to them. We sat together in the parlour. I said, 'Brother and sister, I have looked on myself as your servant, but now I have a great Master, and must do his work, and I receive my orders only for the day: and this is my message to you—my Master wants me one week up stairs, to get my cloaths put to rights: will you give me leave in your house?' which they both agreed to. I withdrew, and took no further notice of the household affairs. I then shut my room door, and emptied my boxes and drawers of my cloaths, one by one. Then the

promise was more and more confirmed, and my Master said, 'Canst thou declare a work that thou hast not done? Thou wert willing to give up all, and follow me.' Then shewed me I could not open my hand, nor shut it, without his power; that I had but one power in my body, and that was his power, for self-will was dead; and that he should divide my cloaths: for "I am come," said he, "and will do this myself." I was much desirous that he would give me command; for that is becoming as a little child. Oh! the great condescension of God. He then gave me command to part them (for that strengthened my weakness;) for he said, "I do this myself:" so he condescended to give orders. He said, 'These cloaths are for this family,' mentioning their names: so they were laid in different heaps, shewing me the different articles what I should give; for some had as cloathing throughout, the others but garments; some to clothe their children; some not. To one I was ordered to give cloaths, 'that she might go to church;' and that was often repeated: a family that owed me three pounds, that we paid for them for bread, and other necessaries, the winter before. These people had three children, and out of work: and this was my orders to give up the note for the money, and take the cloaths; and say, 'God hath sent you these; look nor to me for them, for this is a type, that God will feed and clothe the poor; so do not look at me, nor thank me.' They seemed to understand my meaning, and looked up as to God. I cannot help relating this circumstance; for this poor woman, though in her bloom, died in about three months after, as near as I can tell. I saw her in her illness, and was comforted in believing she went happy. I say, blessed is my God that enabled her to go to church. I was quite fully employed, body and mind; all my writings were then looked over: the bills for money owing to me, I received orders which to forgive, and to keep others, as a witness against them; who having it in their power to pay, have not done it (I believe for a wise end); and also Murray's agreement, and letters, all that had passed between us, and a letter that was formerly sent to my husband, and a pack of cards, and a child's ragged dirty shirt; and with horror it was often repeated, 'Put them together; they are the fruits of darkness, and horror is the wages.' I never touched them, but I trembled. They called me to my meals; and when I had done, I returned without taking

ing the least notice of the household affairs. This rather hurt my feelings, as they did not understand my work, though I had no power to murmur. The Lord said, "Is not all mine? Have I not given them plenty? Could not I take it from them? Cannot I cut their thread of life when I please? Let them turn thee out if they like, &c." It would take up too much time to relate a quarter of the promises given, or the disobedience of man, that would have hindered this work: for all these reasons were brought to my view; and it was often repeated, "When the inward work is done, and their houses are ready for my coming, in this manner I will set their outward houses in order; and as this work must be declared by thee, thou canst not declare a work before it is done: for as I have given thee strength, so will I give them; for I do this work myself; it is my strength that has done it in thee: so fear not to declare; for so will I do it in them."

When sister or brother mentioned any thing to me, I was led to declare this work; though it seemed as a parable to them—though they often saw me laid on the floor, and I declared I could neither rise nor lay down of myself;—and the time was coming to fulfil that prophecy of Samuel Sparold's. The time coming, I mean in general; for this is the time to me. They refused it, and said I was wrong—that judgment brought a farther darkness over them, as crucifying the Saviour afresh: and those who found fault with my dress before, said, "I wonder at thee to wear a mob cap!" "I would wear the other again," I answered. "Do you think it is worth while studying to please vain man or woman?" No, no, they are mad; and they would have other people please their vain inclinations: instead of setting their own houses in order, they set themselves up in the judgment seat; and have others change their fashions as often as they do themselves. And I say it is impossible to please vain man: I have to say to the world in general, dress in that manner that your mind is most easy under; labour to get the inside cleansed, and then God will feed and clothe you. Oh! I feel a rod against the whitened sepulchres! There is many a one may have a sackcloth on their loins, when the fig-leaf covering is taken away; for God shews me there are many hidden things under a plain roof. I continued setting the outward house to rights from second to fifth day. My

room looked more like Rag-fair than a decent room, as it used. Oh! I met with many rods, for peoples laying up treasure, where moth and rust corrupt, and thieves break through and steal: and this is the reason your houses have been broke open: you have robbed God. Look at it; do not think that you can take your own way, and rob your servants of example, and time to serve God, and will not let them be heirs with you. No! those slaves have not had the education we have had! they are ignorant! Now, what spirit do you think this is? Does not God give to the wicked as well as the good? Oh! vain man and vain woman, that goes on without seeking God. If that was the case, there would not be so much judgment. Take care thou art not delivered to the officer, and the officer deliver thee to the judge, and thou art cast into prison; thou shalt in no wise come out thence, till thou hast paid the uttermost farthing; and if thou shalt be in prison till the night comes, in which no man can work, then horror and confusion will be the wages of such.

Fifth day morning, I received orders to sweep out my room before I went to meeting. I was happy in that sitting, and saw many great things, in regard to the promise.

Sixth day, washed my cloaths. I mention these things to let you see that we must become as little children: for there was not one thing that I did, even to the lifting up of my finger, but what I received an order for, to shew me all motion was of God, and the lion nature quite dead. I, with rejoicing and a thankful heart say, I have found a true asylum, a happy and desirable state worth giving up all for; and I give and ascribe all glory to God and the spotless Lamb that promised to do this for all that will hold up a petition to the God of heaven to do this for them. O pray for strength to labour in the vineyard of your hearts, to have your lamps light: draw nigh to God and he will draw nigh to you; for this is meeting God face to face. Then it will be seen who has the wedding garment on. Oh! dear people, excuse me, a poor worm, that has felt like you, to entreat you to plead with God to make you ready: say, give me a prayer to pray aright, O Lord; let not thine eye pity, nor thine hand spare, till thou hast made me what thou wouldest have me to be; build me up a temple for thy glory, that we may sing thy prayers, who art ever worthy to be adored and waited on.

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O people, this is a delightful land, it flows with milk and honey, and the fruit is delicious ; but you must eat the bitter first. Do not be afraid of God, for he is not like vain man : for he gives liberally, and upbraideth not.

On seventh day, being the 15th day of the seventh month, 1786, I received orders to go to town, and take the cloaths to give to the people ; to call and pay the lawyer who made Murray's agreement, which he promised to pay. I took his writings with me, all that ever I had on his account. It appeared, I was to take them to him at the Cumberland Gardens, where he then exhibited, and deliver them up to him, and to call on the carpenter, and take him with me ; but I had been baptized to give them up many ways. Accordingly I came to town : the first place I called on was the lawyer ; his bill was one pound nine shillings. Now I had only two guineas, and my orders was to take no silver there ; and the lawyer could not get half a guinea—he had two crown pieces. This seemed a cross—I desired my Master to shew me what to do ; I was willing to give them up, if it pleased God—I pleaded for a clear order to do his will. My order was to leave them with the lawyer's wife, who I was well acquainted with. I then was permitted to say, ' As thou hast no more change, I will give thee the three shillings, and I will leave the crown pieces with thy wife : I can call for them another time ; and if I do not, she shall be welcome to them. I was permitted to call for them another time. I then delivered the cloaths with a message, to look to God for them ; for God was coming in his time to feed and clothe the poor himself : '—and this was my command ; and this was only a type of what my Lord and Master would do in others. I then called on the broker, to sell my money out. He advised me to stay till another day ; for the fees were double. I said, that was no object ; I must do it that day. I then called on my sister in Spitalfields : I seemed much wore out in bodily strength : I laid down, but could not rest. I then understood, though the enemy had no power over the spirit, or the body of the spirit, he had on the fleshly body : as I was willing to stand in that body, to plead for the people till the gathering of the harvest, so my outward body was affected, and is liable to illness till your work is done. As I am willing to labour for you till yours is done, if you will accept of it ; and if you will not, it is no trouble to me : for God says,

‘ I will compel them to come in, for my table shall be full :’ every day brings its work, and therewith I am content. I neither toil nor spin : I am willing to do as much outward works as God enables me, and of what kind he please ; therefore I am truly happy under God’s direction, if it were to black shoes—I am as happy to wait, as be waited on.

I met the broker, and sold out my money.—I received orders to take a coach to Drury-lane, where the carpenter lived. I seemed very poorly, as if not able to go to the gardens to Murray. I asked the carpenter to go with me : he said he had a jobb that would take him two hours. I said, if you will let me lay down till then, I shall see if I am able. I happened to say, Art thou a Free Mason ? he said, yes : I then laid down, and went into a sweet sleep ; and when I awoke, I seemed new born ! Oh ! the strength of body I cannot express : I then saw very clear my work was at that house, to that man.—I drank tea, and then, as with a mighty power, I declared a message, that the bridegroom was come ; that I had found the silver penny, which was Christ : joy and happiness, and the Free-Mason’s work, was against the commands of God ; their wages will be horror and confusion ; for they admire the outward building, which is Solomon’s temple, but refuse Christ to be their corner stone, to lead and guide them to build the spiritual house, that his glory might come in the bodies ; then they would not cheat people out of their properties, if they first sought God ; and if you partake of their pleasures, you must partake of their plagues. As Solomon’s temple was built without the noise of a hammer ; so our spiritual temple, without speaking a word ; if Christ was our Master, we should not want a teacher to the outward ear.

I left the writings with these people ; and if any person chooses to enquire about it, I make no doubt but they will give them satisfaction ; for they are very civil people.—I cannot express the esteem I have for them, for their civil behaviour to me : his name is John Elliot, carpenter, Broad-court, Drury-lane.

I took a coach to return home.—I received quite new scenes : I saw every thing with new eyes ; all objects that came before my eyes, and inscriptions on houses, opened a fresh scene, quite as if I had been in a new world—I cannot express the many different scenes, neither can you understand

derstand it, till you see for yourselves.—I called at several places and gave sums of money, as my directions were. Oh! the happiness I had in that return, and a thankful heart to God that my work had been made so easy; for I had been so baptized about Murray, and giving up the writings, that sometimes I thought if I saw that man I could not be supported: for it was often put to me, “If Murray should come, and I should take that spirit of darkness from him, yea, if I should lay him dead on the ground; if I should cut him down as the grass; if he should be as Annanias and Saphira, would thee breathe a new breath in him, if I order thee?” I answered, O Lord, do thy work thy own way, only enable me to act with prudence: let all that is done in me be done to thy glory; I am in thy hands, let none pull me out, or make me afraid; for I have no friend but thee, and in thee I put my trust: I have given up all to follow thee—only preserve me to act prudently, and preserve me in the hollow of thy hand, O my Lord and Master, in whom is all strength, both in heaven and in earth; for thou canst turn and overturn the tables of the money-changers, and those that sell doves. O come in thy temple, and overturn all evil, and be our king: lead and guide us into all truth; make us what thou wouldest have us to be. Oh! that the people may be thine indeed and in truth; to plead with thee for this blessing, that we may sing thy praises with thy mighty power, and glorify thy name. Ingraft us into thy body, and seal us as with thy blood, never to be broken; for the work is thine, and the fulness thereof: so let me ascribe all glory to thee, O Lord, that hast promised to accept us poor unworthy worms, who have so often rebelled against thy goodness, that has so admirably borne with a perverse generation. O Lord, lead the people over the river Jordan, as thou hast promised me. O let them hear the voice of the true Shepherd. O give them strength to wait at Jerusalem for thy coming. O Lord, lead them by the way of the sheepfold, that they may find rest for their souls; shew them where thou feedest thy flock, and layest them down to rest, as at noon day. O Lord, condescend to be their guide; bind the strong man, and spoil his goods: O be the people’s comforter; feed them as with thy bread and living water, that they may not thirst against; let them see thy strength is sufficient, if they will lay at thy feet.

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On first day, the 16th of the 7th month, 1786, my orders were to put a rose and a rose-bud in my bosom, which is uncommon with plain friends; and it was said, 'Thou must sit where I please; thou wilt not know till I set thee down.' This seemed an exercise, as all the people would notice me, as I changed my place, and sat under the gallery where public friends sometimes sit; though I had a full assurance from my great Master that I should have nothing to say to them, for my work now must be first offered to the outcast (as they had refused me at Epping) if the outcast would accept it; for they disowned me, without the orders from God: for I stood pleading guilty before God, and I can say he is not a hard Master; he hears the cries of his people: for if you are enabled to see yourselves, and beg of God to forgive you, and God gives you strength and enables you to do so no more, be assured you have no need to submit to man. I say, with sorrow of heart for that society, that they, in a great degree, have lost their guide; man judges by outside appearance, or their own self-will, imagining that their lives and conversations are not consistent with the will of God. Instead of being shepherds, they are but stumbling blocks in the way; their lamps have burnt dull, so others could not follow after their track, for want of light. Now let every one examine their hearts, and not judge. Oh! consider, whether they can say they never move on business without directions from God? or whether self-imagination led them? Dost thou know the true Shepherd to lead thee in all thy action? hast thou left judgment to God? hast thou waited for God to give command in every thing? and if this is not the case, you mock God. Is not this what you profess? look at thyself as naked before God, that knows thy heart: for if this has not been the case, you have sold your birth-right for a mess of pottage. Now consider, it stands betwixt God and thy never-dying soul. How hast thou improved thy talent? for where much is given, much is required: take care lest it should be taken from thee and given to another that, that thou hast.

This day passed, and I cannot express the happiness I experienced. I should have said, I gave a message on 5th day last to my brother. Thou may say, there is a poor woman at thy house that says Christ is her Master; and if there is any friends belonging to this meeting or society find freedom to sit with her, she is willing, that they may feel

feel if her work is a work of God, according to the rules of their society; for as you cannot see my work, it may be there are some amongst them can. Search and see; as I believe there is a standard; instead of searching the society for those who had been dipped, and their lamps lighted, that might have felt the measure, and released them from their judgment by conviction.

Accordingly this afternoon three friends came to tea, and formed to sit together. We sat a considerable time in silence. I can say, it was a happy time to me, for I felt much more than tongue or pen can express. And it was said, "The ways of God are past finding out by men." The promise was much renewed, and especially of the Jews coming; and it was often repeated, "Those Jews who wear beards, I mean, they shall come the second day, for this is the full gathering of the harvest; and this is a type that the lion shall lay down with the lamb. This is Tottenham-high-cross, and I am high on the cross here." This was often repeated.—The second day I received a letter from Richard Banister, who had taken our shop in Shoreditch for his brother, and he had failed, to desire my assistance, as I knew some of the creditors. I informed my brother of it: he advised me to have nothing to do with it. I then applied to my Master: his advice was, "Go, and I will assist them in every thing, as they accept of thy service. I will give him strength to go through this business. Go, comfort his sister, for she has been through Egypt." I said in the morning, "I find it my duty to go, and do what God enables me;" and I said to my sister, "I have a Master, and receive my orders every morning; and this is my Master's message to you, if you like to go into the country, he will enable me to take care of your house." Sister said, "Very well."—I came to town in the nine o'clock coach. We parted in much love, and they set off that day at two o'clock. I found them gone when I came back, which gave me much happiness, for then I got my strength a great pace.

I then was taken to the Bible, and shewed Scripture for my work—the New Jerusalem, which I had never read before to my knowledge, or not with that understanding. And words which I repeated at Epping, which before I did not know were in the Scripture; the 17th verse of the last chapter of the Revelations. These things strengthened

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me very much : I received great power to sing, and mighty things opened in that, as if a book was opened, and great light, which enlarged the meaning according to the promise. And this will be your experience; for as we have been in a pit of darkness, so by degrees we must come into the light.—Murray's camera represents the people walking in darkness, and the solar microscope represents Christ enlightening our dark hearts by fresh objects being brought to our view, as through a glass, by the power of the sun. That instrument cannot be turned, no more can our great Master's work; for God said, "Let it be," and it was; and God said, "This shall be," and no doubt but it will be soon; for why should God raise servants to declare this work done in the body, or do the work before the time, unless the time was nigh? And I am willing to give all the satisfaction God enables me; but you must look to God to give you the light to understand it, for it must be God that quickens your spirits. Then you must leave all judgment, and beg of God to condescend to shew you: but if you take Self-will to be your guide, or his knowledge, he will lead you in the dark: so you must first labour to get him bound, and his goods spoiled; then your Master will light your candle, and shew you, as children, these pretty things.—I say, I got much strength.

Having a little bill to settle with my brother, and my orders were to give receipts to some who owed me money, I came to town and called on my brother: he was not at home. He lived in Crucifix-lane, Bermondsey-street. I dined, and returning back, as I came to the bridge, then it was said, "Take water here and go to Mill-bank, and call on Murray; thou wilt have plenty of time." I cannot say but it rather affected me, for I was made willing to declare my work whenever I saw him. I did not know which way it would be done; I had been baptized to do it so many ways. I took water, and accordingly found him. He seemed rather surprized, as I thought; but I found myself affected. He shewed me into a room. When the common ceremonies had passed, as, 'How do you do? &c.' to my surprize, he asked if I would accept of him for a husband! I immediately answered, 'No; I am engaged to a great Master for a work;' then asked for a Bible, and related reasons, and shewed him Scripture for my work, or my views of the Bridegroom's coming.

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At that time I thought God had so ordered it, to make my work easy. I must say, he behaved very civil, because he did not contradict me, whatever he thought; for as he could not see mine to be a work of God, he must have had a strange opinion of such things he had not thought on: yet I took it kind of them that did not deny it, because their darkness returns upon me, as I stand pleading for that spirit. He then told me he scarce could make it answer. I desired him to bring his sister to see me, and appointed the day. I cannot express the thankful heart I had given to God, who had made that work so easy to me.

Accordingly Murray brought his sister to see me, in which I found great happiness. I found her a good girl, according to her education. My heart seemed united to her, as if my own child. And this day I had some discourse, in regard to the money, with Murray. I then declared mine to be a work of God, and I had quite given the money up to God, and I could not receive it; so I would have him make the best he could of it, and assist his sister. But I did not say I had given my command up from God; for he did not understand that Christ was my Captain, and I had enlisted him with my Captain's money, so he became his soldier, and should have his orders from me: but he deserted, and took the enemy's orders, fought against my Master, and fell; but his tender eye, when he was humbled, pitied him, and, according to his promise, did not let him sink, though he often has gone down in the deeps, but God raised him up again; blessed be the everlasting hand that helped him up. Oh! the trouble that that man has gone through. I am confident he meant well, and has an honest heart: but by the prejudice of education, they get bad habits, swearing, and company; perhaps drink more than does them good. These are sins that cannot be got the better of, without seeing their errors, and praying to God to give them strength; and in that line of life, it seems a thing impossible to attempt to effect: so he is dark to God's power, as giving me command, and is persuaded by man to go against that command, or even to ask for that he made agreement to do; so gets into trouble.—Poor souls! how my heart pities those who work in darkness; they get their bread with sorrow of heart.

But to go forward. My brother and sister informed me of their coming home; and for some weeks I had an order to go to Bedlam and declare my work, and from thence to Bunhill-row, to see the works of God in a man that is known by the name of Poor Help. This man had often been brought to my view, as the spirit of dark-
 nels sent into the body again. Self-will took his life, but under the rod, sent back to shew those men themselves, who come not in by prayer, that God will bind them hand and foot, and hold a rod over them, and make them slaves to those who submit to come in by prayer, or labour to have their lamps lighted. It was often repeated, "This man declares by the Scriptures my coming, and
 "the end of the planetary influences, or self-will; and
 "if thou prayest for him, he shall go in when his work
 "is finished, for he is an outcast." And God said, "I
 "will meet thee there, I will give thee Scripture for the
 "work I have shewn thee; and this will give thee
 "strength, as thou hast it in spirit, and then in the letter.
 "I will meet thee there, but I shall have a scarlet coat
 "on, and a cap of feathers." That shews, whoever does not submit, and have the wedding garment on, that their Master will come to them as with anger; and that will shew a state of madness, after so much has been said. I know men in self-nature are so strong, and their actions so linked together, that they do not fear the living God. If this should be your lot, will not you be left without excuse?

I said my orders were to go to Bedlam; accordingly I applied to an acquaintance that had a brother a keeper in Bedlam. The day was set. My orders were to take Murray, the servant, my niece, and the person who procured us the admittance; for my sister went without the maid the second time. Near this time I expected my brother and sister home.—I signified to the maid and my niece, that I would treat them with a day's pleasure, and should take them to Bedlam, and then to see this remarkable man (Best) who goes by the name of Poor Help: so did not mention that I had a command from God to go; that made it agreeable to them. Murray was at this time at Peckham fair: I found it my duty to give him his orders by word of mouth: then told him he must put up his temple that day, which was the last day of the fair, and meet me at ten o'clock on the day appointed.—It was often

often repeated, "This will be a cross." I gave him a strict command from God; and I must say, whatever his thoughts were, he never contradicted me, nor strove to persuade me against my orders; which certainly I thought a great favour from God, to prepare him with that disposition; for I must say, he always behaved to me as a gentleman; only he has his weaknesses: so he that is without fault, let him cast the first stone.

On the third day I sent the man to order the coach to be ready in the morning, (one for the day) and I can say, this was the first day's pleasure I had on my own account, after being a slave thirty years: and had not that been a command of God, I should, like many other slaves, sooner have left my money to others to spend, than spent it on myself, or pleasure.

This evening brother and sister came home. My niece seemed in fear lest we should be disappointed. I said, 'Leave it to me, and I will order it.' My sister seemed better after her journey than it could be expected. Before she went to bed, I said, 'As we were not certain when you would come home, I promised Maybold and Hannah to give them a day's pleasure, and the day appointed is to-morrow: we have bespoke the coach, and it is to be here at nine o'clock in the morning. Now Maybold is thy servant, will thee give her leave? she has scarce been out since you have been gone. Davies is here to wait on you, so do as thee please.' Sister gave leave, and all seemed happy with them. My orders were to give directions to the coachman where to stop. We came to town, and Murray's orders were to meet us at ten o'clock in Shoreditch, but he made it eleven. I found I had a message from God for him. I ordered him into a room, and with power (not knowing what I was going to say) said, 'Thy orders were ten o'clock, and now it is eleven; and I have to tell thee, it is the eleventh hour of the day, so labour hard this hour, and thou wilt receive the penny.' And what I said to this man, I say to the whole world; for he represents the spirit of darkness. As God knows all things, and knew the wife would sleep, as well as the foolish; and when he made me willing to declare this message amongst his people, they were so sound asleep that they would not receive this message; he prepared this person, that the work might not stand still:—God's work never stands still. Now as I was enabled to say to this
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young man and his sister, if they would accept me as their mother, I was made willing to share the last shilling, in common, as one family; which they agreed to: and they represent the whole world.—Now if you can give all up in your hearts, and beg of God to light your lamps, and make you ready against his coming, that is, being willing that God shall do as he pleases with all you have, as he may give command, when God takes self-will power from your body, and free-will. Now remember, you have your choice to be healed of this darkness, and the day is far spent; for there is a death, and if you do not labour this hour, horror and confusion will be your wages.

When we came to Bedlam, I cannot say but an awe covered my body and mind, for I had been baptized to declare this work many ways. After they had shewed us the wards, I asked if they had not a bath, and desired to see it. I knew not what I should have to say till I saw it. I had great power given me to declare the time was nigh for the end of water baptism, and Christ was coming to baptize them, whose fan is in his hand; and then he will put a new song in their mouths, and they shall sing, God and the Lamb for ever.—I was told the doctor came out of his room, and asked if they did not want a strait waistcoat: but I could say, God had put me one on; and I trust he will put you one on, then you cannot commit mad actions; for every degree of darkness is a degree of madness.

We then went to Bunhill-row, and asked for Poor Help. The master of the house said we could not see him: he said we must come in a morning. I said I must see that man. He still insisted I could not. I said with a power, 'Self-will man, God has brought me here this day, and I must see him.' I had never been there before: then I was carried with a power up the yard to a pair of stairs. The man said, 'And will you go, whether I will or not?' I repeated, 'God has brought me here, and I must see him this day.' His wife came more tender, and said, 'There is a lady with him, and when she is gone, you shall see him.' I cannot express the horror I felt against that self-will spirit in the man. After some time they brought me to him. He saw my work, and said, 'You must keep your mouth shut till it is opened.' I then spake of my work; with power I declared of Christ's coming.

coming. He gave me texts of Scripture. I then said, 'I have several that are with me in this work; will thee see them?' He seemed very happy; and they all seemed well satisfied with that treat.

I then received orders to dine at the back of the 'Change, and drink tea at Hornsey-wood; then returned to Tottenham. Brother and sister went to London next morning, so I got time to examine my texts, and my orders were to write them at full length. Accordingly I did that day. They seemed much to strengthen my faith, for they declared the work God had shewn me; so I can say, he gave me the letter, and I looked to God, and he quickened it in me. The letter of itself is a mystery, but the Spirit, that enlightens: he that opens the seals of that book is the Lamb of God; he can open, and he can shut: there is no other way than lying at his feet, and desiring him to do that work; for it is only God that can make the lion lie down with the lamb; Christ the lamb, that was given up without spot for our sins. But if you do not desire Christ to baptize you, he has died in vain for you; for John says, "There is one coming after me, whose shoes I am not worthy to unloose; whose fan is in his hand; and he will thoroughly purge his floor." Now consider how far you have experienced this purging, or purifying. If that is done, there will be a new life; we should become new creatures. Then we might with propriety say what God had done for us; for he that doth these things, shall be called great in the kingdom of heaven. Who can do these things but God? No, the creature must be bound, yea, become dead as in the dust, and God must do all good that is done in us; so let us give God the glory: for God says, "I hate robbery. You are cursed with a curse, for you have robbed me, even this whole nation." That is the spirit of darkness and madness.—I say, O man, labour to know thyself, that thou mayest come in by way of the sheepfold: then God will shew you where he lays down his sheep to rest, as at noon day. O think this is a great favour! Stand no longer idle in the market-place, but enlist into Christ's service, that he may make you valiant soldiers under this King of kings. He will pay you your wages, a full happiness, the silver penny. I can say, 'Neighbour, come and rejoice with me, for I have found the lost piece of silver, and am willing to share it with you.' I say, come,
and

and I will tell you the way; yea, I will help you to sweep your house, if you will sit with me. I cannot express how near I am drawn to you in love. It is no matter what denomination you are of, for the invitation from God is, "Come unto me, all ye ends of the earth, and be ye saved."

Sixth day my sister seemed better. I asked her for some needle-work. She said, 'I cannot think of giving thee work, when thee had left me, and went up stairs. No, I shall get a servant that will mind me.' Then I said, 'If thee will not let me work for thee, I cannot find freedom to eat thy victuals; so I shall leave thy house; and I do not doubt but my Master will find me a situation:' so left the room. I cannot say but my heart was full; for my natural disposition was rather to please other people than myself; but my will then was the will of God. I found I could not please God and man, so I prepared to leave the house, and accordingly I did the next day at three o'clock.

I cannot express the goodness of God at that time, for had I been in a natural state, it might have broke my heart. I can say it to the glory of God, who has ever preserved me with an uncommon share of strength to go through my crosses: for these things are for the further refining of us from this fallen nature, that we may be willing to submit to the will of God, and desire God to take self-will from us, and accept us to be his children, that we may do his will in every thing; for Christ says, "They are my mother, brother, and sister, who do the will of my Father." And as we can do no good thing of ourselves, we can only lay at Christ's feet, and beg of him to give us strength—to lead and guide us into all truth—to let his light be our guide. In this manner we must leave the world: whatever God may require of us, even our nearest friends; for "Whosoever will not leave father or mother, &c. for my sake, is not worthy of me." This means when we plead to God, and he condescends, to ingraft us into the vine; that is, to unite us into his body, as a bridegroom marrieth a virgin. When we are born anew, and become a new creature, that is becoming as a virgin. This is coming to the marriage of the Lamb. O consider, is this the case, or have you formed excuses? have you hewn to yourselves broken cisterns that will not hold living water? If you have
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living water, then there is no doubt in your hearts; you are satisfied. But if this is not the case, it is time to petition for it, lest the Bridegroom should come in an hour when you do not expect him, and there should be no water in your earthen vessels; then your Saviour cannot turn it to wine, (that is, joy) then you will not have power to sing. O this requires a deep consideration.

God gave me much strength to leave my sister; and I was directed to the shop I kept when I was first married. We had left it near three years. The young man who took it of us was a distant relation of my husband's, and his sister kept his house: she learnt the business of me. I loved her as my sister. She had gone through Egypt with her brother. I can say, she was too good. I see a folly in being too good to one another. We should first seek God, and all things would be added. Then we should do our proper duty to man, leaving the event to God. There is no doubt with me but God would feed and clothe us as the lilies. Then we should lean on the shoulder of our Beloved: then we should say, "My Beloved is mine, and I am his;" for I can say, he is lovely; I am satisfied. I expect when the wars are over, (spiritual combats) my Captain (Christ) will come in a ship, (a body) and then we shall be compleatly happy; I make no doubt.

As this young man failed, he and his sister seemed glad of my assistance, to sell off the goods, and let the shop. O the horror I feel against that spirit that would have goods for less than they are manufactured for; and against the undersellers and ingrossers. O where are the neighbours and friends? what spirit are you of, who do not do as you would be done by? I am afraid that you will not like a rod for this darkness. There must be no excuse before God; your mouths must be shut while you are weighed in the balance: and my advice is, get to your watch tower, and beg of God to accept of a poor unworthy prodigal; and be as the publican, who smote on his breast; for no self-righteousness can enter the kingdom of heaven.—Now I got my strength, that is, my faith grew strong. I found it my duty to declare this work to all I had conversation with; though, according to Scripture, most denied it: and this is to shew what a dark bewildered state they were in. My work was much opened by singing, and many beautiful scenes were brought

to my view; explaining or opening the Scriptures, &c. It was often repeated, "I cannot sing in a strange land, "for the Potter's Field was bought to bury strangers "in."

Now I come to Murray. He had gone to fairs, &c. and never given himself any trouble to ask my advice, though the agreement expressed that he was not to move without orders from under my hand: though I had desired him not to make himself uneasy, if he could make a living, for God had required it at my hand, and at that time I could not take money, as I had been made willing to give up the agreement, and command only as I received orders from my Captain; for in this manner I instructed that power under the King of kings. This person is a representation of the world of darkness, and the work he shews is an outward type of the inward work; the people's dark hearts, and Christ coming to enlighten them. God by his power has given him that genius from a child. He cannot see for what reason he shews this work, and has had so many misfortunes; and I am convinced that he ever meant to act honestly, and has been kept up from sinking to a miracle, according as God promised me: for it is hardly to be credited what distresses that man has gone through. And this is to shew you, that God will afflict that spirit of darkness till they submit; for God says, "I do this work myself, I will compel them to "come in." And this man shews how far the outward learning, or classical education, can reach, being taught in the letter, not waiting for the Spirit to quicken; the letter without the Spirit being dead. The Spirit that quickens is the Holy Ghost, which you have made game of, or the people who have waited for it to baptize them. Remember Esau sold his birth-right for a mess of pottage. By this we may see without afflictions what a rebellious generation we are. He who is without fault may cast the first stone; and by no other way we can enter than by leaving all judgment to God; for you see that the outward bread and water fails, that the letter doctrine fails, and if God suffers you to go on in this self-will much longer, he shews me there is a famine in the heart which would starve the good and honest children; that Pharaoh's lean kine would eat up the fat ones (the industrious). O the rod I feel for this darkness! is not this opposing God's power? for is it not God's power which preserves people to

to act uprightly? Now consider how you can look God in the face. Commune with thy heart, and be still, and hear what the Spirit says to the churches; for "there was silence in heaven for the space of half an hour." And this is the way to find the true Shepherd; and if you have but faith as a grain of mustard-seed, and pray, God can remove the mountains, and throw them down; for it is only by faith and prayer this spirit of darkness can be removed, or we can be healed from the shape of the devil.

You may think this hard doctrine. Now can thee deny it in thy heart? Remember, we stand naked before God, and we must give account for the desire of our hearts: for when you come to judgment, God will shew you the desire of your hearts from your youth; for God will talk with you as when on earth. This is my experience, even in the smallest matter. I cannot say but it was to my confusion: for could man or friend tell you all your actions, or the desires of your hearts, would not it confuse you? much more so great a Master, who has offered you strength, and invited you so long. Yet I can much encourage you not to fear, for God is not like man, for he gives liberally, and upbraideth not. O that I could make you understand what God has in store for us, when we are all come in. O how I long for you! I wish to help you on your journey. Though I cannot express the crosses I carried for the spirit of darkness. O I often am laid on the ground to pray for that spirit. Do not let us forget to give God the glory, for it is God, and God only, that can give us this strength. Fallen nature certainly has no idea of the goodness of God, or they would shut their mouths, and abhor their self-will actions. Its darkness hides us from the presence of God, because our deeds are evil. O do not you see how the love of God is lost even amongst the best of people. They judge by the outside appearance; but remember, God will judge thy heart. O how self has taken God's seat, and sits as judge, destroying the fruit on the tender vine. Have not they missed their way in the wilderness? or they by this time would have got into the promised land, and by their light or example have led many forward on their journey. O the God of this world has blinded your eyes as with the gold dust, or all things would have been in common in that society. But as the Scriptures testify, the wise as

well as the foolish slept. And now I have to tell you, it is time to awake and trim your lamps, for this is my message, or orders from my Captain to you, "Prepare to meet the Bridegroom, for the day draws nigh when you must know your doom, whether wise or foolish." And I shall be clear, for God promises to do this work himself; and he will not force my labour upon you, but leave you to your choice, and I shall be clear.

When I was first brought to this city, I was made willing to offer my work to the outcast, and the people called Methodists. I applied to the women's class meeting. I let them know I had a great work to the gathering of the harvest, and found it my duty to offer my work in their society, if they would appoint meetings, and submit to sit in silence to wait for the power of God. Accordingly they took me to one, and after sitting a considerable time in outward silence, (for I found much labour) there seemed but little strength, for many arose and went out, and mostly women; which rather grieved me. O remember what our dear Saviour said to his disciples, who could not watch one hour. Surely people forget that command, "Shut the closet door, and pray in secret, and I will reward you openly." What is that but in silence? And again, "Be still, and know that I am God." I wish you may take these things into consideration, and think if you had a servant that came into your presence, and was always asking the same thing, and never waited for an answer, (or their Master's commands) how should that servant know what he had to do? would you not think that servant rude? would you not be apt to say such a servant was saucy, or ignorant of their duty, and especially if you had given them their orders to the contrary? We have many orders in the Scriptures, and if we do not understand them, does not God say, "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not." And this I can say. I have experienced by waiting in awful silence, as praying God to shut out the world, that I might hear that small voice of the Shepherd to give me my orders.

And now I can sing to glorify him
That promised to come and be your King,
If in silence you will wait for him,
He'll give you to drink of the heavenly spring,
And bring you into Paradise again; Where

Where you shall spiritually eat of bread and wine,
 / And be ingrafted into the true Vine,
 That your branch good fruit may bear,
 And you may dine with Christ the heir.

After the meeting was done, they seemed not contented without prayer in their usual form. They said I might go to the same place the next week, and then there would be a woman that spoke in their way. As I found they could not receive my work, to wait in silence as at Jerusalem, I could not find freedom to go the next week, for my work will not be forced on any; but by the petitions of Christ you are brought into Paradise again: and for this reason Christ has served two apprenticeships to be our king, and give us a proof of his love.

Now if the Jews will not labour to find this fresh stone which their forefathers rejected, they must take the consequence. I am made willing to give them any satisfaction they can desire, according to the will of God; as I am not afraid to say, I have no other power than the power of God, neither in body nor mind. And when this work is done in you, no doubt with me you will never repent your labour: for I am fully satisfied with the will of God, and cannot express the many beautiful fruits this land produces. I hope you will not take my word for it, but come and see for yourselves. O come to the fountain of living water, Christ, and drink freely, that you may not thirst again. Stand no longer making game of the Spirit, (of the power of the good Son) Ishmael did so, and was cast out, so became a wild man. And are not you still wild, to tarry in the letter, and not wait for Christ to speak in you, or to teach you? for he says, "I teach as never man taught." O come to this Teacher, who cannot be removed into a corner. I say, if you are desirous of being taught by him, it is no matter what your situation is, for Christ stands even at the door of your hearts; he stands knocking until his head is wet as with the dew of the night.

And now I give this advice to servants, and people under the bonds of slavery, and those who may have wanted outward food; leave all judgment to God, and think, had your situation been as theirs whom you may think have not done their duty to you, had you been in their places, you might have been worse; for all have fallen short of
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the glory of God; so we must have no self-righteousness, for all the good we ever did was the immediate power of God, so we must give God the glory; for we have robbed him, all this whole nation, the spirit of darkness. They would receive honour one of another, and no honour is due to man. O vain men and women who rob God of his honour, and receive honour from man, who ought to be as the dust of the earth, but in fallen nature much worse; for they are but corruption and wounds from the crown of the head to the soles of the feet: so you had need to lay at the feet of Jesus to be healed:—and this is the way of the sheepfold.

As God has dipped me thus in the deeps, and prepared me, I do not declare a work not done; and for this reason God has given me so much time since I saw this work in the light, that I might get strength; for by prayers, and singing, and writing to this Murray, my work has been opened a great pace. You may think what strength enabled me to drink this bitter cup, which James and John said they could: that is to give up the son of sin, the devil, our shape in fallen nature.

These letters I ordered this John Murray to hand to gentlemen, which if he had had strength enough to do, might have awakened you sooner. He wrote that he was at Spilby, and ill. Then my Master shewed me that he had afflicted him there, and would not release him, only as he fulfilled that command, unless I would fetch him home (that is the spirit of darkness). It was said, “Thee have much wished to make their work easy.” And I was to go and come back on the outside of the coach, which broke down a few miles out of town.—I saw miracles in that journey; for masters and servants are no less than mad. I saw many circumstances in that journey that opened many self-will scenes, for which my Master says, “I will reckon with them when I come and bring them to judgment.”—I brought Murray home, and then told him what money I could spare him to bring him to town, and to make the best of it for a living; which he laid out in instruments. I did not tell him it was all I had, for I believe he would not have had power to have taken it. I found it not sufficient to say we share the last shilling with the outcast, or to clothe and feed the poor; but I found it must really be done; for I was not permitted to begin this writing till I had given up the last shilling, except money

money that I had lent, and lately, with promise to pay me soon; and I might have starved for them, had not God raised other friends. These make people hard-hearted, after they have suffered.

Now this is living in common, and trusting in God for strength and food. Can you plead to God to enable you to do this when he requires it at your hands, and makes you sensible it is his will; and take self-will from you, and free-will, that you may have but one power in the body? and that you are willing to give up all, and be led and guided by God, if he will condescend to do this work for you, and give you a full happiness, and give you this strength, and light your lamps for you. Now when you read this, God will know the desire of your hearts, and if you have faith, and pray, God will remove these mountains that may appear, and then you will see the meaning of all God has done in me, to help you forward on your journey to the promised land.

And whoever is ready to go in,
Shall with mighty power sing,
To glorify their God, their King,
And King of kings.

For it is by his power alone we can come in. So consider whether you in this manner can submit to him; for he knows your hearts, yea, your desires: and such as thou sowest, such shalt thou reap. And here is an offer whether thou wilt be a sheep or a goat. I am made willing to give all the satisfaction you can wish, according to the will of God, who knows your hearts, and will answer you as you submit to him: for as I have but one power in me, you know God can shut my door when he pleases. And this I am not afraid to declare, to the glory of God, and our comfort. I cannot express my happiness, it is more than pen can write.

LETTERS TO MURRAY.

LETTER I.

London, 16th of the 9th month, 1786.

FRIEND MURRAY,

I Received thy two letters, and trust in the Lord to see that day thee will not be such a slave to man, and receive so little benefit thyself. But still put thy trust in thy Master and my Master, praying him to make thy work lighter. Do not forget to say, 'Not my will, but thy will, O Lord, on earth as in heaven.' That he would forgive thee thy trespasses, as thee hast trespassed against him; and enable thee to forgive them that offend thee:—for thy temple is a representation of thine and other people's dark hearts; and the figures thou seest moving on the table, are no less than a representation of the Almighty on the table of your hearts: and if you would submit yourselves to be desirous that he would condescend to answer you, as if those figures could speak as a man, telling you all things necessary. O then your peace of mind would be past your understanding in fallen nature: for Christ is coming a second time to glory, and will enlighten your dark hearts, even as the solar microscope enlarges the smallest mite, as thee observed, if thee had but room enough, as large as St. Paul's: for as your eye becomes single to God, so shall your whole body become full of light. One instance of thy darkness, when the Lord raised me for thy friend, that nobody should impose on thee; and thee could spend my money, or other people that would eat thy bread out of thy mouth: instance the man with the shew. I am not going to condemn thee; but this is my Master's will, to convince thee of thy error, against the day that hastens on apace: that all people may

may become of a good mind. There the poor will be fed and cloathed. And my faith is in the Lord, according to my views, as he hath brought thy sister and thee to me, and you have experienced through it to be fed and cloathed: this is a type that my Lord and Master will clothe others; and the favour is to thy country; though I do not understand state affairs: but the Scripture declares, "The first shall be last, and the last first;" or otherwise he is no respecter of persons in this day. I experience a true state of happiness, and only can put my trust in the Lord to do this work in others; as I am sensible it will be done to our comfort; for he will take self-will and free-will away, and lead and guide you himself into all truth. This is Paradise regained in this earthly body. I could say much more on this head, but time will not permit, for I am still in the busy world. I hope thee will improve this talent.—If any person should be desirous of knowing where I live, do not fail to give them a direction. I am, through mercy, in good health, and hope thee will not fail to write every opportunity, for I and thy sister shall be glad to hear of thee. John Garth left a letter from his brother, and I hope thee will excuse my opening it, for it is a satisfaction to me to hear even of my enemies doing well. I now conclude with putting my trust in the Lord, to do this work in his own time.—I am thy friend,

D. GOTT.

LETTER II.

London, 21st of the 12th month, 1786.

FRIEND MURRAY,

AS my time has been much taken up, had not opportunity of answering thy letter; nevertheless I expected thee would have wrote. I have much to communicate to thee from thy great Master, but was not certain a letter would come to hand. This is my Master's command, that thee give me a quick answer, and how far thy Master has enabled thee to explain thy work. Do not forget to be thankful to him that put it in thy power, undisturbed

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by men; for I cannot find fault with thee without a command from thy and my Master; in which I am petitioning for thy welfare, and all other persons as myself.

D. GOTT.

Please to direct for me, at No. 31, Featherstone-street, City-road. We have left the shop, and thy sister is well, and desires her love.

LETTER III.

London, 16th of the 1st month, 1787.

FRIEND MURRAY,

I Received thy letter, and sympathize with thee in thy troubles; for the Lord has made me sensible that we are so self-willed in fallen nature, that it is only by want and affliction we can submit to acknowledge that it is a provident hand that feeds and clothes us; for when we have more than will suffice our nature, which is a talent given us to occupy, then we should seek God to shew us how to make use of it, to gain another talent; that when our Master comes, he may say, "Well done, thou good and faithful servant; I will make thee ruler over much." I feel a godly jealousy that thee did not see my work, that it was a great work of the Lord's, to supply thee with money, and then declare that I had quite given it up to the Lord, and could not receive it again. If thee had rightly considered this, it must have awakened thee to think God had not forgot thee; and had this been the case, thee surely would always have had the goodness of God so much before thy eyes, that thee could not have spent one halfpenny of it without asking thy great Master leave. But this is to shew the darkness of men, which thy temple represents; and the solar microscope represents Christ's coming, which will enlighten your dark hearts, and shew you yourselves as you really are; how you by sin have become dead in sin, and dark in understanding; for the outward learning and polished compliments are foolishness with God: and this work that I am made sensible of, done in me, I am made willing to declare to the world; that is,
Christ

Christ coming a second time unto glory; for he will come with a fan in his hand, that is, a rod, and thoroughly purge his floor, that is, your hearts; for he says, I will first bind the strong man, then spoil his goods; that means, scourge you for your sins: then Christ declares, "I will come in and sup with you, and you with me." O I cannot express the happiness I feel; for God is not like man, for he gives liberally, and upbraideth not. This is Paradise indeed: this is beyond what I ever expected in this body; and I am not afraid to tell you, that if you will not seek him, he will come in an hour when you do not expect him, and well will it be for that man who is found waiting when he comes; for as I told thee, it was the eleventh hour of the day, that was the Lord's command to thee. And now this is the same; which I think a great favour to thee, whatsoever thee may think of it: for this is the gathering of the harvest, that is, all people. "As the globe turns on its axis, so the Lord says, "I will gather my people, both great and small." Now I am under some apprehension that thee thought what I did for thee was with a view of a husband, by the offer thee made me at Milbank. I hope thee will give me a full account what was thy motive. Do not forget thee stands naked before God, and when he comes, thee must be accountable for every idle word, and much more for an untruth.

This was my experience and confusion when my friends said I was ill; for as Solomon's temple was built without the noise of a hammer, so was my work done without speaking a word of it to any person, or reading, or having the least sense from man, that God would favour us with his living presence continually, as in heaven, and as Adam and Eve before their fall. And now I praise God with singing, as the angels do in heaven. And this will be your joy; for God will take self-will and free-will from you, and lead and guide you himself: he will be your strength, and shield, and rock, and shew you how he gave you command by the Scriptures to seek him to be your spiritual Captain: but not doing this, sin, which darkens, has hid men from the presence of God. But now I rejoice in the Lord that this work will be done soon in others, as in myself; and to convince thee of this work to be God's work, and of his love to thee: though thee have carried the cross, rejoice in it, for the greater the

cross, the greater the crown. I feel God's love extended much to thee and thy sister, for I am made to believe God will open all dark hidden things; for the Lord shews me when he comes, he will make kings tremble, for keeping you out of your estates, I say, great is the Lord's promise to thee and thy sister; for if you will but submit yourselves, in secret petitioning God to be your friend and protector, he promises me to be your friend indeed: which I petition for you, as your mother, at the throne of heaven: and I am made to believe thou hast submitted thyself in some degree to the Lord; for I am now made willing to say, if a few pounds more will make thy work easier, let me know how to convey them to thee, for my strength is in the Lord, I shall never want; for as he has in this manner made me willing, I know he can make others do the same, and enable thee to return all obligations, which I believe will be thy greatest joy, I hope thou wilt excuse me to say, Labour hard this hour, and thee will receive the penny as well as me, that can say, I have laboured all my life. Beg of the Lord to give thee strength to answer this soon; in whom I put my trust to be preserved thy sincere friend,

D. GOTT.

LETTER IV.

London, 12th of the 2d month, 1787.

FRIEND MURRAY,

I Received thy parcel, and can be only thankful to the Lord for so many favours he has bestowed on thee; for I think thee may say with me, the Lord is good unto thee: and I hope thee will petition him to give the wisdom and resolution for to take care of his property, if he once more puts it in thy power: for without we seek him in this manner, we of ourselves can do nothing; of which thee have had a sufficient proof: for is it possible thee can forget the situation of thy sister, when thee have experienced so much thyself? Where can a woman seek for relief without being insulted? I could say more on this head, but will give thee another trial.

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I sent thy sister to Dolland's about the glasses, but they will not be ready for a week to come. Very likely some of us may call again and hurry them. Thee did not mention the sum thee would want. I would be glad thee would send me word. I am sincerely wishing, as far as the Lord will permit thee, good luck and happiness. I approve much of thy plan, but hope thee will not trust the carriage without supporters, as by a quantity of people it may break down,

D. GOTT.

LETTER V.

London, 7th of the 3d month, 1787.

FRIEND MURRAY,

THE Lord has once more enabled me to assist thee. Now I go back to our agreement, which appears to me thee have been so darkened in thy principles thee forgot it; as the Lord required that money at my hands, promising to be my friend; by that reason thee became his servant. At that time I sent thee a letter, saying, Keep near thy Master, and thy work will go on well; which I imagine thee took in a natural sense; and perhaps thee may take this declaration to be the same, or enthusiasm, or madness; as my friends and other people have given it out: and I am sensible it is a great work to declare, and if it do not come to pass, I know I must be deemed mad, or deluded by an evil spirit. And now I hope thee will give me an answer to this and my other letters, and thy just opinion of what thee conceive of this work. Thee cannot offend me by telling me the truth, whatsoever it is; but if thee deceive me one tittle, thee offend thy great Master, who says, "Fear not men that can destroy the body, but me, that can destroy the body and soul:" which has made me sensible he can destroy thy work in one night, and peace of mind. And was not this my duty from God to write to thee in this manner? And he has promised to go with it, to convince thee of thy error, and shew thee thy work; for he shews me he has chose thee for a work, and prepared thee with a genius from a child, and preserved thee from many dangers.

gers. And now I hope thee will seek thy great Master diligently, that he may burn up the chaffy nature in thee, and condescend to come in and sup with thee, and thee with him, and shew thee thy work himself; and in every thing thee take in hand, before thee petition him to direct thee to do his will, that thee may become a spiritual soldier; petitioning Christ to condescend to be thy Captain. And this is the only method thee can take to understand my work, and thy own; for as the Lord hath made me willing to declare this work, I can only put my trust in the Lord to do it in others, as, I am not afraid to say, he has done it in me; which convinces me he can do it in others. O that Heaven may be thy guide, then I am persuaded thee will never repent of thy labour; and when I have that happiness to see that day, then I shall think myself amply rewarded for all the pains I can take: and I can only pray to the Lord to give thee strength.—I have met with a few particular characters that are convinced of this work, which I will say more of another time, if the Lord permit. I continue thy sincere friend in the Lord,

D. GOTT.

LETTER VI.

London, 16th of the 3d month, 1787.

FRIEND MURRAY,

I Received thy letter, and am thankful to thy Master for permitting it to come safe to hand; for God has made me sensible that all misfortunes are for a cross in fallen nature. "Man is born unto trouble, as the sparks fly upwards:" and by our going on without our petitioning our Captain to fight the battle for us, we sin and become dead.—When Adam and Eve were in Paradise, their command was that they might eat of all the trees in the garden but the tree of knowledge, and so sure as you eat of that tree, so sure you shall die. Now that means to become darkened, and God hides his face from you: then how are you to become quickened again, but by prayer, and becoming Christ's servant? that is, submitting to lie
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at his feet; for God said to Christ, "Sit thou on my right hand, until I make thine enemies thy footstool." So I hope thee will not refuse this work that is begun in thee; for I am thankful to God to find in thy writings thee have in some measure found the presence of God. I say, be not weary in well doing, and thee will surely gain the crown of life; for thus labouring, I can say I found it, that is, the silver penny, not the devil's.

Thee spent thy Master's money to find out the free masons secret, but thee had better spent it to have found Christ, thy great Master. Now consider this, and say, 'O Lord, if I have done any thing amiss, give me a heart of true repentance for my past follies, that I, by being dead in sin, might commit. Condescend, O Lord, to shew me my state as it really is.'

Now I imagine thee think I study and read. I can say I am no scholar, but God hath given it me without the help of man, as I hardly learnt to read, and never learnt to write. I never read much in my life, and can say, I do not read half an hour in a week, take one with another: but I can say, I have been to the school of Christ, which shews me he is the Master of all God's writings, and will teach you so as never man taught: and if you will not submit yourselves to desire him to teach you, the day draws nigh that he will come with a rod, and thoroughly purge his floor, that is, your hearts, whether you will or no, that ye may be happy together, all becoming as good as me.—Perhaps I weary thee in writing in this manner; but thee forgot our agreement, that thee was to write once a week: and I have often heard thee say, that writing was always a witness against a man. Now this is my Master's and thy Master's will, or I never would set pen to paper: so look not to me, nor think I have the least desire to be troublesome; for I know man is so hardened in sin that it is almost impossible to make any impression on their stony hearts, without God goes with it: so I pray God soften your hearts; for it is God that has done this work for me, and I can praise his everlasting name: and much more for the promise, that he will flog you, and make you the same; so I can laugh in my sleeve to think I have got my floggings over, and encourage you not to fear approaching God to do this work in you: for I cannot express my continual happiness, without intermission, which I experienced ever since that day we went
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to Bedlam ; for the Lord promised to meet me there, and in that man we saw that gave us the Scriptures, which explained my work. He is a remarkable man, a prophet, which I shall open to thee as I go on with my work ; for I have many secrets to unfold, if thee will but labour in the vineyard of thy heart : for I say, if God's work is not worth studying about, I am sure the devil's is not.—God never begun a work in man but he carried him through it ; which I cannot fear, and will leave at this time.

Thee did not give me an answer to the question relating to Milbank. I desired thy reason for that. I do not understand thy saying for my peace of mind. Can thee say that thee ever saw any thing in my behaviour of fondness to thee, or any other man ? or did people put this in thy head, that I could not be a man's friend without wanting a husband ? or how thee first thought of such a thing ? for I cannot see there can be much regard, which ought to unite man and wife. Consider the difference of our age, with many other reasons, and explain this matter plain, as thee stand before God as thy witness : for if thee only imagined that I could not be happy without thee, give me a reason why thee imagined so ; for if this is the case, I cannot but take it very kind : but I promise thee, let it be however it will, if thee tell me the truth, I will not be offended :—then I will open my mind.

I can only add at this time, he that studies God's work will surely be rewarded ; for he says, “ No man seeks “ my face in vain.” I cannot help saying, great is God's promise to thee. O that I could make thee sensible of it, or could thee feel what I feel, and he shews me he has in store for thee, if thee will but seek him in thy silent moments : for in him I can only trust to be preserved thy friend.

D. GOTT.

LETTER

LETTER VII.

31st of the 3d month, 1787.

FRIEND MURRAY.

I Was happy to receive thy letter, and ever put my trust in God to be preserved, thy friend and mother, if thee can accept me as such, for the Lord shews me that thee and thy sister are in his sight, as the babes in the wood; and if you will submit yourselves to lie at his feet, and desire to be nothing in self-nature, but that he may arise in you, and lead and guide you. Say, 'O Lord, I can do no good thing of myself, but I commit my body, soul, and mind, into thy care: O Lord, enable me that I may cease to do evil, and direct me to do well.' I can say this is the way I have found my great Master, which made me sensible of a great work he had in hand, to bring the prodigal back; that is no less than the fallen angels that entered into Eve, when she ate the forbidden fruit, and from that time was born in all men, except in Christ, who lived and died without sin. Do not forget Christ came into the body after man crucified him: for Christ says, "He can lay down his life and take it up again when he pleases;" and by baptizing us with fire, and burning up the chaffy nature in us, making us fit for the kingdom of heaven. Now the Lord hath convinced me that he will do this while we are in the body, that we shall have that prayer fulfilled; that is, "Thy kingdom come, thy will be done on earth as in heaven." And as the promise to Abraham was double: for remember Ishmael's seed was an outcast; but the Lord promised to make him a great nation, which is a type of the fallen angels (which are the outcasts of heaven), and put in these bodies for a punishment; that is, to let us see what we are in fallen nature. For I believe, when this work is done, many will have their bad actions to leave on record, that they may think is hid from man. But God knows the heart, and can make you as he please, when he takes self-will from you, which you are dark to at present; but as thee have declared a regard for me, and so much desire for my peace of mind; and as I am under the promise to God, and God has promised me to preserve

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me, in which I can only put my trust; for I have been made sensible of self-nature—I can promise nothing. I say under a promise, never to marry more; and I can say before God, that I never had such a thought of thee. This may seem a mystery to thee; but God's work you will find a great mystery more than man can conceive in fallen nature: for if any body had told me what God has shewn me, I very likely might have thought them mad, or deluded. I durst not declare half what the Lord has shewn me, but as the Lord has made me willing to declare. I cannot marry: nevertheless, I can say I am in God's love with all men and women, which are one and the same with God: and as I am made willing to share my morsel with you, to encourage you to come to God, and taste how good God is, without fee or reward.

I hope thee will take this into a deep consideration, to say, 'What am I that God is so mindful of me, before I considered what fed and clothed me.' O that thee may let this sink low into thy heart, and wait in silence before God: for I can say, 'He is ever worthy to be adored and waited on.' I cannot express the many good things he has in store for thee, if thee will but seek him in thy silent moments. Thee may wonder what may make me so urgent! It is the great baptism I had to give up the money for thy work, which I must declare to the people. It is a type of the work that God has done in me. Destroy not my writings, for thee will be much examined about me. So pray God to preserve thee to speak the truth without fear.

If any person ask after me before I see thee, be sure thee hide nothing from them that has passed between us, and write to me the first opportunity; for I trust in God that spotless regard betwixt thee and I will never be extinguished, and I trust in God to make thee a good child—then he has promised thee a good wife. Then I shall be completely happy. For the women are to be made good as well as the men—then you will be all happy together. Do not doubt this; but say, 'The Lord's will be done; for he can remove mountains.' If you have but faith as a grain of mustard seed, it will grow to a great tree; that is, your faith will grow strong.

I would have thee take care of thyself; and write to thy sister, and encourage her: if God bless thee, thee will do what lies in thy power for her. I hope thee will get thy

thy globe. Whether thee send us money before thee comes to town or not, we shall be happy to see thee: nevertheless, it goes for current that we are married amongst our acquaintance. I only laugh at them, and tell them it is a wise man who knows his own heart; but fools conceive many untruths. I can only say, may God's blessing attend thee, and the dew of heaven convince thee in the Lord's time. I am, with sincerity, thy friend,

D. GOTT.

LETTER VIII.

London, 13th of 4th month, 1787.

FRIEND MURRAY,

I Wrote to thee at Wisbech, which I hope thee received.

I was happy thee wrote to thy sister; and especially before my letter came to hand, that she was sure it was thy own mind. I trust in God it had a very good effect on her mind; for as thee had spent her money, and had seemed extravagant since she came to town, she scarce could believe thee had a regard for her as a brother:—that wounded her that she could not forgive thee for all the arguments I could make use of. That gave me some trouble: for God made me sensible that is a very dangerous state; for unless you forgive every body, prayer availeth nothing; and while you stand in that state, you are on self-will ground; that is, a state of darkness, and a night season; and every step you take you are liable to fall, which is the reason of people's falling into so many sins. As I am made willing to heal the broken-hearted, and encourage the wounded to come and be healed, and bring you these good tidings, which I trust in God to do in his own time, I find it my duty to be industrious in the worldly affairs, as ever I did; and as the Lord has made me willing to leave my friends, to seek the lost sheep of Israel, to bring you back; for I am but an instrument in God's hands; for the work is God's—so be sure thee give God the praise.

Thy sister read part of her letter to me, about thy being so necessitated for money, which I blame thee for hiding from me; for I am made willing to share the last shilling

with you, as the Lord pleases, who knows our hearts. I would have wrote in this manner before, but could not clear up this point till thee gave me an answer, that thee believe this is God's work, not mine, and I put my trust in him, to give us a living, and enable thee to be careful to do the best thee can for us: and I hope thee will look up to God to direct thee in every thing thee take in hand, and never more grumble nor murmur; and especially at the weather, or the sun's not shining, for that we know is the will of God. Now, if I can assist thee with money, or buying any thing in town, let me know; for I am much comforted we shall see many happy days together. I do not fear what man can say or do. I have a business in view; when thee comes to town we shall want thy assistance: we wish to make thee a comfortable home till thee get a better. My whole trust is in God to assist us, and me, thy friend, blameless to the coming of Christ Jesus. Amen.

When I sit down to write, it appears but a few sentences; but, like the solar microscope, it enlarges as I write: for I never know what I have wrote till I read it; so I have no need to study, and I think myself as happy as the queen of England; and there is nothing wanting to compleat my happiness, but man's being as happy as myself. I put my trust in God, to do it in his own time; for I know man cannot do it of themselves: so whenever it is done, I shall be thankful to God, in whom I put my trust, to preserve me, never to grumble, nor think the time long; but to say, 'In thy time, O Lord, not mine.'

I have one thing to say that thee did not observe, when thee write me thee should not fear me, for God knows thy heart, and every thing thee takes in hand: thee surely should consider before thee do it, that if thee are afraid man should know it, then surely I must be afraid God should know it; or thee are more afraid of man than of God. O, surely, this is a very great darkness indeed. So be sure thee write without fear of offending me; for I say thee cannot offend me, if thee do not offend God; and surely you must be graceless if you do not fear so good a Master. But the great darkness of this nation is, that they believe the scriptures that they are the command of God, and yet go against the command; so they become more dead, or self-willed, judging one another, and forgetting God knows our hearts, and how we spend our time. Remember he that committeth adultery in his heart is guilty of

of that sin, and so I believe of many others : so we ought to labour against all evil thoughts as well as actions ; for by thus doing, I believe, we should be preserved in the hour of temptation, which is come to all men.

Now I think God bestows much labour on thee. I hope thee will improve this talent ; and if thee think thee can make money before thee come to town, I am willing to advance as much as thee can improve, so thee will take care of it ; for I mean to strive to live comfortable. I think thee are neglectful in not answering my letters, or thee might have had it before now. I trust in God to be preserved, thy friend,

D. GOTT.

LETTER IX.

London, 26th of the 4th month, 1787.

FRIEND MURRAY,

I Received thy letter, dated the 21st instant, and am pleased to find that thee are brought down ; for this is the way I have found heaven. And I write now to comfort thee. I trust in God thy work will go on well ; and for this reason thou hast met with these crosses and difficulties. Now if thee survey thyself, and consider, thee scarce could think thyself of such a nature, or so dark, I hope thee will excuse me saying, still keep praying God to carry on this work to the cleansing of the inside of the cup and platter, that he may dwell in thee, and direct thee in all thy ways : and do not lean so much on man, but pray God to give thee a sense which way to go ; for this is my experience in every thing I do. I cannot be directed by man, (and this gives me peace of mind) : for this is the light of God, and I see the light is good, and can make us all happy ; for it has new-moddled my disposition, which I thought a good one before. O I found myself a prodigal daughter, and think myself not a wit better than the worst, if God had permitted it : for I am made sensible I am what I am, through the grace of God ; and I am much comforted thee will get a degree of happiness soon ; and if God permits, I hope thee will come to town as thee proposed.

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My view of business is a toy-shop; which I think thee can assist us in, when the weather is unfavourable, and I should be happy if God permits me an instrument of making you comfortable. Do not think because I cannot marry, I wish to hinder thee. No: I would rather see thee nurse a child than a kitten. But remember thee ought to know how to live, or thee would do as thee did by my kitten;—and a wife is much more expensive than a cat. I do not think I shall take a house till thee come to town; and if the weather should prove against thee, and thee cannot get to town, thee had better have a trifle than stay on the road, and I wish thee to be in town; but I trust in God it will be for the best, and whom I pray to be preserved thy sincere friend. Thee didst not say thee would accept me for a mother. I could wish thee would give me a line, if thee cannot give me a direction to write to thee.

Thy sister desires her love to thee. I cannot express the happiness I now conclude with. I say from God, that you will experience, as well as me, this happy moment, Christ born in you. So be desirous to lie at his feet till he comes: and my prayers are night and day for you, as they were for myself: and this will be faring well; for I can say, I fare sumptuously every day.—That heavenly bread and the best of wine, which Christ promised them he would give at the marriage of Canaan. I cannot ate my morsel alone, is the reason I so earnestly invite you to come and taste how good God is, in whom I put my trust. He will do it in his own time.—So farewell.

D. GOTT.

LETTER X.

London, 25th of the 5th month, 1787.

FRIEND MURRAY.

I Received thy letter, dated from Lincoln; and I cannot help saying, thee are still far from thy agreement. There is but one part which I asked of thee, and that I think the smallest, that is *writing*, which I have often repeated. And as I said this was my duty from God, for to let thee have the money, and trust in him to enable thee,

thee, and at the same time to assist thee in whatsoever troubles he may permit; for I know thee are under the directions of God to shew that work, and great will be thy reward: so forgive every one that offends thee, for it is all for a good end; for whoever offends thee, without a cause, will be sorry to God for it when thy work is known; which people, and even thyself, are dark to at present; but it will not be so long.—And as it do not appear thee do much good in the country, though the fairs are coming on; the travelling is expensive, and wears out the carriage; and many other reasons I could relate. As the weather might prove unfavourable, and as thee have tried thy fancy, I now wish thee to try mine, or my Master's: as I say I am under the direction of the King of kings—so I hope thee will come to town as soon as thee can make it agreeable; and if thee cannot possibly make money to bring thee to town without going out of thy road, I should rather assist thee, for reasons I will relate when please God I see thee.

Molly Bannister is going into Yorkshire in about two weeks, and would be happy if she can see thee on the road. So when thee write, tell us, as near as thee can, which road thee think thee will come: and if thee do not write oftner, I shall say, thee art an undutiful child; for I must say, thee have been very stubborn in this: and I write this as a command from God, that knows our hearts. O that thee, as much as possible, would desire to be in God's hand, as clay in the hand of the potter, that God may form thee a vessel to his glory: for this is my command from my Captain; and he will feed and clothe thee with heavenly bread, and a white robe; for I can say, there is bread in my Father's house enough, and to spare. O that you could enjoy one hour of God's living presence, as I do: for my cup runs over continually; for I am become so passive in the hand of my Master, that nothing can fret me or offend me: therefore I am continually happy, and always in the presence of God, as Adam and Eve in Paradise before the fall. And as this must become all people's experience, as soon as this work is done in them, which I declare done in me; and I find it my duty to declare this message, whether they hear or forbear, I shall be clear, and what I have wrote to thee, I write to the whole race of mankind. And if thee can find freedom to shew my writings to any gentleman, from the first to the last, never mind

mind what construction they may put upon them: for I durst not put my candle under a bushel, but must set it on a candlestick, that others may light their candle by it, if they please; that is, if any person chuses to write to me on this head, I am ready to answer them. As Christ is my Master, I durst not do this work deceitfully: and as I have entered into his service, by prayer, and must still, to thy comfort, as thee hast taken my Master's money, thee become his soldier likewise. And as thee are taking his wages every day, I hope thee will not deny me this favour; for by so doing thee will much oblige me, as well as please thy great Master, for he has promised to go with this work. I am made to love all as myself: for God is no respecter of persons. It is the spirit of darkness I now speak to; for as we have all sinned, and fallen short of the glory of God, we must acknowledge ourselves prodigals. There must be no excuse; we must become as the publican that smote on his breast. I have many secrets to unfold from God to them that ask in faith in God: for God knows our hearts; and in what faith ye ask, he will answer. For as Eve handed down the forbidden fruit, I believe the women will have the honour to hand you the fruit from the tree of life, to bring you back again, (which we shall do with great pleasure). And if you cannot stomach this, you must take the consequence: for Christ says, "I will compel them to come in, for my table shall be full; and I shall be happy to dine with all men and women that day when you are engrafted into the vine: then your *bottles* will be made new, and have the best wine, (that is) *our bodies*." There are many servants who are raised up to declare this work wonderfully to the glory of God.

Thy sister is well:—and I stand pleading as your mother at the throne of heaven: for Christ says, "Those are my mother, brother and sister, who do the will of my Father." So may the dew of heaven fall on you, as the honey-comb, is the prayer of thy friend and mother, in the Lord,

D. GOTT.

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LETTER XI.

London, 4th of the 7th month, 1787.

FRIEND MURRAY,

RECEIVING a letter this day, I am caused to write, or otherwise I had no view of writing to Oxford, for my desire was that thee should make thy way to town without going out of the road: for that reason I let thee have all my money, except two guineas; unless its debts, which are uncertain whether I may ever have them. As God had made me willing to say I would share the last shilling, so now its near done, and I believe that will give me a further degree of happiness, for I cannot doubt of God's promise which you are dark to as yet; for man lives as without God in their hearts, and this is an evident proof that thee cannot see my work to be a work of God. O, Murray, my natural disposition would not enable me to give my money to man; no, not even if I had been married; for I always thought if that had been the case, I would have settled it on myself. As God has thus far strengthened me to drink this bitter cup, I am now made willing to put up with thy obstinate self-will, and blind disposition, till it please God to open thy eyes, and let thee see thy error; for thee took thyself out of town.—And now if thee can condescend to take a woman's advice, pray to God to bring thee in again, and leave man's advice, and then if thee do not get a living, blame me; for I see reasons for thy misfortunes, and I pity thee to my soul, especially as I now cannot assist thee with money.—This is God's will I write in this manner. I am much comforted if thee can get to town: so let that be thy only study is all I wish—only write me often, and put thy trust in God, and do not fret. O if I could give thee a share of my happiness. But give thyself no trouble about us, for we can get work and do very well. I continually look up to God for thee, in whom I trust as in a rock, Christ who is God, and him alone can unite our hearts with spotless love, which ought to unite all men and women. So farewell.

D. GOTT.

P.S. If thee should send an order thee must send money, for I cannot borrow more than three guineas.

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LETTER XII.

London, 15th of the 7th month, 1787.

FRIEND MURRAY,

I Received thy two letters, and I am thankful that in thy troubles thee was favoured with an agreeable companion. I am in hopes it kept thee from grumbling; for all I wish is, as thee knowest all circumstances, that thee will do the best thee can, putting thy trust in God, as much as possible, looking up to him when thee have no troubles; for he says, "Draw nigh to me, and I will draw nigh to you." For this reason, because ye do not, ye have troubles.—Do not doubt, for I trust in God thee will see an end to these crosses. I would have thee do what thee thinkest proper, with regard to Nixon. I only wish thee to make thy way to London as soon as thee can make it convenient, and write as it is agreeable, if I should not answer thine, for I cannot say I have any thing particular to say, but I give thee into the hands of thy great Master, who I know is sufficient to build thee up a house for him to dwell in. Then he will fill it with his glory, and provide thee with all things necessary for the body, (which I flatter myself thee will part me a share) and as I cannot doubt this coming to pass, I am happy, and I hope thee endeavour to be so too, whatever may happen. This is the sincere prayer of thy friend in the Lord. Thy sister gives her love. So farewell.

D. GOTT.

Edwards called, and seemed very much disappointed that thee had not wrote to him. I hope thee will not think of taking another partner, if thee gets rid of that. By some small hints Edwards dropped, (though he seemed very close) it struck me as if there was a former agreement still betwixt you. Now I hope thee will give me a clear account of this. Do not forget, God is thy Master, not me. So farewell.

LETTER

LETTER XIII.

London, 23d of the 8th month, 1787.

FRIEND MURRAY,

AFTER near three weeks, thee condescended to write, (thee say with some degree of propriety) so thee may please to call it, but I call it obstinacy. As mine is a work of God, it can only be his strength that can support me to bear this cross, to bear with thy self-will, which took thee first out of town, and then hid thy troubles from me, which I am willing to share with thee in all thy difficulties, for I knew it was what please God. If thee had taken me for thy friend, and consulted me in every thing, and done as I directed thee, I know thy troubles would not have been so much; for I received my orders from God, and in every thing thee hast done against those orders, thee went against the will of God: then God brings thee into troubles. O the horror I felt in my soul when I received the first letter from Oxford. I say, before I opened it, it was given me to know thee had gone against the will of God. I think thou hast sufficiently paid for thy folly, now thee puts up with Nixon, that is for a cross, and thee must carry that till thee acknowledge these things to God, then I believe thee will get into a smooth path, and God will find thee friends; and till thee submit to God, and beg of him to give thee strength to cease from folly (these, and many others that may be hid in thine heart). O thee forget thee stand naked before God. Every oath thee swears displeases God, and much more an untruth. Now thee thinks thyself clear, but God has opened a fresh scene to me, that thine are capital which thee thinkest thee can hide from me. I am willing to forgive thee all thee can offend me in, and plead to God for thee, because I have seen myself of the same nature, only preserved by the immediate hand of God. And this is the only way to happiness, which I have found in God; and God has promised me to make thee so too, if thee will only submit to take up this cross, and he will make thy way smooth, and give thee outward food; but thee must first acknowledge thyself nothing, in self-nature;

pray to God for strength to get the better of those evils, and by so doing thee will get a full happiness; for it is thy disobedience which causes these troubles.

Now with regard to Edwards, there appears something hid under his sandy roof; for when he called on me, and seemed dissatisfied with thee for not writing, I then said, 'Does Murray owe thee money?' He said, 'I cannot say he does.' Now I have heard from other hands (a stranger to me, understanding I had some connections with thee) to put thee on thy guard; for Edwards meant to arrest thee. He has been here since, and I perceived there is something hid. Now I hope thee will relate all circumstances regarding thy connections, for God is angry with thee for deceiving me; for I was made willing to pay all thy debts: and thee will never do any good while thee deceive me one tittle.

O Murray, thy house is still built on a sandy foundation. And now I shall see how far thee hast a regard for me, or whether it is a pretence. Now this will try thy gratitude. Thee see I have been willing to part with all for thy happiness. Now I shall see how far thee prayest, or submittest to God, to get me a living: for if thee do this, I know we shall get a plenty:—and I cannot doubt but if thee will not work for me, God will raise me other friends; and then I shall be sorry if God should put it out of my power to make thee happy. Thy sister desires her love. I trust in God to be preserved thy friend,

D. GOTT.

LETTER XIV.

London, 18th of the 9th month, 1787.

FRIEND MURRAY,

I Received thy letter, and feel for thee from my very soul, and would my life make thee happy, I could freely give it for thy happiness. So far from being offended with thee, I am petitioning God to make thy way smooth. I am sensible these troubles are for crosses, to refine

refine us for a further happiness, as to make us submit to God. Though I am sensible this is a mystery to thee, for your life and conversation have offended God; and if thee can submit to take my advice without making game of religion, I believe every man's opinion is every man's talent, and for this reason God has given so many opinions, to try us, how we will find fault one with another, and forget we have been guilty even of these same follies, and of others as bad.

I am happy thee have forgiven Nixon, and if thee can do him good without hurting thyself, it would give me much pleasure; for remember that is what God has enabled me to do for thee: and I can say, God has rewarded me for all I have done for thee. And I trust as thee submit to him, and acknowledge thy nothingness, and beg of him to give thee strength, God will certainly enable thee to shew the world thee art an honest man: and all the world can say, it cannot lessen my opinion of thee; only thee hast thy weaknesses, or foibles; and I have seen my own, and think myself as culpable to God as the worst, (according to my education, for I make a higher profession, and had parents who instructed me) for where much is given, much is required. To be sorry to God for our failings is sufficient, for he is not like vain man: so all I can advise thee to is, to beg for strength to act right for the future.—I am much comforted we shall see happy days, so think all is for the best; for this is my opinion, all works together for good. I am quite happy, and in good health, and find sufficient; for we know no want; and I am patiently waiting God's time. That thee will see these happy days I cannot doubt, which will certainly add to my happiness.

As thee hast condescended to ask my advice in regard to Edwards, I would have thee write to him, and let him know, as I have assisted thee with more than thy property is worth since your agreement, that the property thee now holdest, if I demanded it, by the laws of the nation thee could not refuse it; and that I had wrote to thee to discharge thee from paying any person without acquainting me; for that I have understood that he has threatened to arrest thee; and was that the case, I could demand the property, and he might take the body, and what purpose would that answer, to take thy bread, and offend a person that thee had all the reason in the world to believe meant

to serve thee for God's sake? and further promised, the first money I can spare I will see him paid: and this is all I wish, as you both deceived me. I can see thee halt more regard for Edwards than he really merits: he is one of thy friends like Nixon, not known till found out:—he may not have just the same errors. I am sensible he is not what he ought to be: he has but a sandy foundation: there is much hid under his roof, and the tempest is coming that will try that house, and it must fall, and their wickedness will be seen. So let Nixon go like what he is, for it will not be long before he will have to confess, if he has robbed thee: though this is hid from the greatest part of the world, or they would be more careful what they did: but as thee stand guilty, thee had better shut thy mouth, till it please God to shew thee thy own; then I believe thee will, like me, have nothing to say against others; for we may all take hands; we have been all of one family, that is no less than the devil; for the devil is the father of all wickedness: therefore when we commit follies, we are the children of the devil, and till we repent and return as the prodigal, that is our shape before God. Though this may seem hard doctrine, yet I must confess I have seen myself in that shape; and it is only by prayer we can be redeemed from that shape.

I trust in God he will bring thee forwards, and be thy friend; and be assured there is nothing shall be wanting on my part that can compleat thy happiness, according to the will of God: and make thyself content, thee cannot offend me.—The letter I wrote to thee last might appear hard sentences, and my natural disposition could not have done it; it rather hurt me. I see our natural disposition is against God. Thee must see the well with I have for thee, that it is not for man, but thy real happiness: and I see there is no other way than acknowledging ourselves to God, which I think we must be very ignorant if we cannot submit to. That if we want good company, we should endeavour to find that strength which can preserve us, and can only be the power of God. There is no other way to happiness.

Do not think God meant us to be mopes or stupid, or go mad about religion:—those only who oppose, or go against the will of God, become so. I have found God all-sufficient to keep me from murmuring, and give me
a full

a full happiness, let what will happen. And this is my confident hope in God for thee, according to his promise, as thee look to him to bind the strong man, and spoil his goods: then he will furnish thy house as with his goods, that is, the glory of God, as in Solomon's temple. This is the furniture I mean; and then I know we shall have all things for the outward body: and thee have nothing to do but look up to God to do it for thee; to give thee strength to sin no more; watching over thy words, as being jealous of thy own heart. This is the way I have found it. I can say, I neither read nor studied.

I am going to put these things in print; so do not be surpris'd if thee should be asked after me before I see thee. Speak the truth as near as thee can. I shall never be ashamed of thee, if thee art not of me. Write to me be wherever thee may. If thee cannot give me a direction, do not hide thy troubles from me, for I wish to bear a share in all that God may inflict on thee: and be sure I trust in God to be preserv'd thy constant friend, according to thy desire in God.

DOROTHY GOTT.

F I N I S.

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